

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,778.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 6, 1915. [a Newspaper.] PRICE TWOPENCE.  
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## London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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NO admission after 3 o'clock.

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Admission 1s.; Members and Associates, Free.  
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For further particulars see p. 62.

### SPECIAL NOTICE.

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We beg to remind the Subscribers to "Light," and the  
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This Alliance has been formed for the purpose of affording informa-  
tion to persons interested in Psychical or Spiritualistic Phenomena, by  
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Social Gatherings are also held from time to time. Two tickets  
of admission to the lectures held in the Salon of the Royal Society of  
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Information will be gladly afforded by the Secretary, at the Rooms,  
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\* \* Subscriptions should be made payable to the Hon. Treasurer,  
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

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On FEB. 10th and 17th—

MRS. L. G. HARRISON will give Clairvoyance in the second part of the Counsel.

Friends wishing to stay for the evening Counsel may make arrangements for tea or refreshments.

## Objections to Spiritualism (ANSWERED)

By H. A. DALLAS.

### CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows? Do They Tell Us Anything New? Purposeless Phenomena. The Methods Employed. Causes of Confusion. What the Communicators Themselves Say. Impersonating Spirits and Fraud. Materialisations. The Responsibilities of Spiritualists. Appendices A and B.

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## NOTES BY THE WAY.

We close this week the correspondence on the subject of the Direct Voice and its method of production with a letter from Vice-Admiral Osborne Moore. That no definite conclusion has been reached is, perhaps, hardly surprising, in view of the fact that the question falls so much in the region of transcendental physics. We know a little—not very much—of the conditions essential on this side: the necessity for a good supply of oxygen in the room where the experiments are conducted, the detrimental effect of depressing weather conditions, the fact that "power" is drawn from some of the sitters as evidenced by their lessened energy afterwards. The primary requisite is, of course, the presence of that peculiarly constituted person, the medium. Mediums are many, but those in whom reside the power or quality whereby the "voices" can be manifested are extraordinarily few. We know of but two or three who are natives of Great Britain. The two most gifted mediums for this phenomenon—Mrs. Etta Wriedt and the Rev. Susanna Harris—now in this country, hail from the United States. Climatic conditions doubtless are an important part of the matter—the air of America is dry and electric.

The Direct Voice as an authentic phenomenon is established beyond all peradventure. The evidences of identity it furnishes are also well founded—we wish we could say beyond cavil. Here, as elsewhere in psychic phenomena, there are critics with "other explanations." As regards the Direct Voice these are reduced to two. Mr. E. Kay Robinson and Mr. Raupert are the chief exponents of these in regard to all phenomena, and theirs are the only theories that are at all entitled to attention where the Direct Voice is concerned. Telepathy and the Subliminal Consciousness are out of court here. Mr. E. Kay Robinson, so far as we can understand his explanation, argues for the existence of a Universal Spirit, not separated into individual intelligences, which in certain conditions is focussed or concentrated, *pro tem.*, into the expression of a personal communicant—some departed friend. But that idea might be extended to cover the expression of personal intelligence in this life also. Presumably we are all individual expressions of a Universal Intelligence. Why not there as well as here?

Mr. Raupert has a pleasant theory of demons, which need not be taken too seriously. Theology may be able at times to edit Science, but Theology cannot have it (and has not had it) all its own way. If our critics could only be

induced to understand that human survival is a *fact in Nature*—if it is a fact at all—it would simplify matters greatly. It has nothing to do with any Church or body of religious doctrine. The opponents of revealed religion scoff at psychic evidences partly because in some confused way they have imbibed the impression that a future life is in some sort concerned with a theology which they claim to have exploded. And the theologians (of a certain school) having no especial love for science have taken umbrage at any scientific demonstration of a life beyond the grave, holding that a future life is *their* province. It is, as Sir Lucius O'Trigger would say, a very pretty quarrel. Let them settle it between them, and let us go on our way.

In "The Way" and a second volume, "Illumination: Spiritual Healing" (A. C. Fifield, 3s. 6d. *net* and 3s. *net* respectively), we have presented before us the method adopted by Mr. James Porter Mills in his classes on healing. The chapters of each book are indeed literal transcripts, by a devout pupil, of Mr. Mills's class lectures, the general method of which is the enunciation of some brief theme, an exposition of what it involves and a silent meditation on the theme. Throughout the teaching the attitude of teacher and taught is directed towards a mystic concept, a fundamental realisation of God as our Principle of existence as opposed to the common idea that we are fundamentally the outcome of race. But what is first striven for is a feeling of such truths, out of which a thought of them is to evolve. Thus the mind, resting on the creative Original, learns to dwell on constructive faith ideals and so to assimilate health and banish disease. It is all rather vague to those outside the class circle, but there is such an evidently earnest aspiration towards lifting thought and feeling from materialistic into higher planes, that one cannot wonder if the means towards that goal are but poorly conveyed in printed words. Mr. Mills's idea as to health is that it is "always from within," and that, therefore, healing must always and only be from within, starting in feelings linked with the creative "Health Substance" which is the original of our being, and ultimating in the well-being of the physical plane itself. All attempts to heal by "the elements," which presumably means *materia medica*, are condemned as an inversion of the true order.

What one is tempted to ask as to this doctrine of Mr. Mills (and kindred doctrines) is, why should it be less applicable to food than to medicine? Every argument that applies to the one seems to have equal force as applied to the other. Yet we shall hardly find a teacher who would venture, either by example or precept, to urge mental sustenance, though material food is but a daily medicament derived from "the elements" with which we repair the daily waste of the body. Do we not rather say that while material food is essential, a concomitant mental assimilation of a cheerful and pure character is needed to make the material assimilation of food successful, and if so might not the healer concede as much in regard to more obvious

medicinal treatment? That the physician with his "elements" cannot alone heal might be granted; that his healing efforts may be greatly aided by providing, *pari passu*, appropriate mental conditions may be reasonably urged; that without such aid his labour is in vain, may perhaps be claimed, but it is difficult to see how he can be logically banished altogether, unless on the same grounds we close the door to the baker who provides us with revivifying amyloids, and the butcher, or, if you will, the purveyor of vegetable substitutes, who offers us healing nitrogenous proteids to compensate for the destructive efforts of the day's work.

#### THE UNREALISED ANGEL.

Quoting the statement of Jesus regarding children, "In heaven their angels do always behold the face of my Father which is in heaven," the Rev. John Hutton, M.A., of Glasgow, writes in the "Christian World":—

Whether we are to understand quite literally those words which Jesus used about little children having their angels, certainly there is a truth within those words which we are asked to believe, a meaning to which I, for my own part, cling, for it is the very marrow of the Gospel. That truth is that God sees in each child, in each human being, something more than appears on the surface. He sees the angel-child, the angel-man. Each child, each human life, has a place for itself in the presence of God. Just now, whilst we are living here in this world, it is not here only that we are playing a part: we are living now and always in the unseen world of spirits. "Their angels in heaven before the face of My Father which is in heaven." Strip those words, if you care to, of their poetry and beauty, they cannot be made to mean less than this: that God has a pattern, an idea of every life which is born into the world. He keeps that pattern before Him. The child may wander far from the way which God had chosen for him. . . . Still, his angel is before the face of God. God has before Him still all that His child might have been. Now that, I say, is not mere fancifulness; it is, I believe, really and soberly the truth. Not to believe that is, in fact, to suppose that God has no knowledge of us individually, or that He knows nothing of us holier and deeper than the world knows, or than we know of ourselves. It is only when we believe that there is an unsoiled idea of us somewhere—and if somewhere, then in God—that many things become plain, and many things become possible. . . . When God arrests a man in some downward or foolish course, He appeals to the man's holy and unrealised self—not to him the failure, the mistake, but to the man God meant by him when He decreed his birth. As a mother might come near to a wayward son, as he sat sullenly amid his own unhappy thoughts, as she might touch him on the shoulder, as she might whisper his name—just his name, but spoken with all the love and sorrow of her heart—the name she herself had given him, the one thing that had come down from the days of his innocence—so God speaks and is speaking to us one by one. . . . Blessed is he who, though it be late, feels the fire of such a discreet and tender summons, and from whatever far country of the spirit, from whatever place of husks and food of swine, from whatever place of famine and bitterness of the soul, springs to his feet, bursting the iron bands, saying, "I will arise and go to my Father."

#### A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 7TH, 1885.)

The "Figaro," of Paris, has an article upon the dramatist, Victorien Sardou, which says that through his hand, as a medium, wonderful drawings filled with fine detail have been executed, while it is well known that he cannot in the ordinary state make the simplest sketch.

WE regret to learn that Mrs. M. H. Wallis and Mrs. Wesley Adams are amongst the victims of the prevailing epidemic of influenza; hence the recent changes in the programme of meetings at the offices of the Alliance.

SIR OLIVER LODGE'S LEGENDARY NEW BOOK.—Many correspondents seem to have been led by Press reports to suppose that Sir Oliver is preparing a book on psychical research for immediate publication. We are not aware whether such is or is not the case, but we are authoritatively informed that no book was promised by Sir Oliver, and also that he is so busy that the whole idea is for the present improbable.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 11TH.

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT MIYATOVICH

ON

"WHY I BECAME A SPIRITUALIST: MY PERSONAL EXPERIENCES."

(Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Serbia to the Court of St. James during the reigns of Queen Victoria and King Edward VII, as well as to several other Courts.)

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S. L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 9th, Mr. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each; Associates; Members free; for friends introduced by them 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 10th, at 4 p.m., Miss Florence Morse, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—Owing to the serious illness of Mr. J. Henry Van Stone, the series of lectures on Astrology which he is engaged to deliver on Thursday afternoons are likely to be interrupted for some little time. In the meanwhile his brother, Mr. W. J. Vanstone, Ph.D., who, it will be remembered, took his place on the occasion of the second lecture, will occupy the platform with a course of lectures on "The Psychic Aspect of the Great Pyramid," "The Sphinx," "Stonehenge," &c., the second of which will be given on Thursday next, February 11th, at 5 p.m. Subject, "The Sphinx."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

## AN UNIDENTIFIED GHOST.

By LUCIUS.

Apart from experiences in *séance* which usually relate to a different order of spirits, I can only recall one personal experience of ghosts, and even then it was others rather than myself who had most of the experience.

In the year 1901, with my wife and son, then a boy of eight or nine, I occupied a ground-floor flat in the neighbourhood of Maida Vale. I must not be more precise. To state publicly that any particular house is haunted is to lay oneself open to an action for damages.

And here I may digress for a moment to remark on the curious state of British law in this regard. It is full of the national spirit of compromise. It does not recognise the existence of ghosts, but it is angry when they are discussed too openly. Certain Continental countries are more logical in this respect, and will not permit an appeal to the law in regard to anything which they regard as non-existent. It might be dangerous in such countries to call a man a bandit or say that he consorted with bandits, because there *are* bandits, but no action would lie for calling him a vampire, or saying that he was the associate of vampires, because (as everybody knows) there are no such things as vampires!

I entered the flat in question in January, 1901, and we had been there but a few days when our attention was called to a tapping at the wall which occurred nearly every night at about the same time and appeared to proceed from the adjoining flat. We soon explained that for ourselves by saying that no doubt the male occupant of the place smoked a pipe by the fireside every night and industriously knocked the ashes out of it against the mantelpiece before retiring. It may be anticipating a little to say that on comparing notes with this neighbour, long afterwards, we found that he too heard the taps in the same way and attributed them to us whether in the matter of a pipe or a craze for driving nails into the wall every night.

The first direct hint of anything uncanny came through my wife—a member of an old Devonshire family and a natural psychic. She is one of those light sleepers who are awakened by the slightest noise, and frequently she would be aroused by the sound of someone passing across the room. On the first few occasions she attributed it to the entrance of our small boy, hunting for matches or the water-bottle, as had happened in the past. But always at such times he was found to be in his own room sleeping soundly. There was no one else in the flat—our maid slept off the premises—and the annoyance continued without explanation.

Then one night my wife not only heard but also saw the cause of her broken slumbers and her cries of alarm were loud enough to awaken me, although I am capable of sleeping quietly through a thunderstorm or the discharge of a battery of guns. She had seen, she told me, a woman approaching the bedside—a bowed figure with her hair streaming over her shoulders, who had stood and gazed earnestly at her. That happened more than once. On one occasion with the figure there appeared as it were a kind of picture in which the woman was being pursued by a man carrying a cord of green withes or creepers as though to strangle her with them. So at least my wife described the appearance. In the meantime our small boy complained of the sound of someone breathing heavily in his room, but was pacified by the explanation that it was doubtless the stifled snoring of the occupant of the adjoining flat. The walls were scandalously thin.

Then the plot began to thicken. In the dusk of a summer's evening the wife of the tenant of the flat above us ran affrightedly into the street with the story that she had met on the stairs an unearthly figure—a woman bent and with her hair hanging loose. A few days afterwards there was another incident. This lady's brother-in-law—a youth—paid her a visit, leaving his bicycle in the basement which contained coal-cellars and storage rooms. While cleaning his machine he was, he said, accosted by a voice—a voice and nothing more—that is to say, there was no visible speaker. The phenomenon sent him scampering up the stairs to his sister-in-law in panic terror. Examined, he could

only give a broken and confused account of his experience. He had a vague idea that the voice had inquired "What are you doing there?" but his fright was very real and definite.

After that tongues began to wag, and the occupants of the neighbouring flats to compare notes with us. The family next door discussed with us the mysterious rappings to which I have already referred. Another neighbour in an overhead flat announced that the meaning of a mysterious question put to him by a friend had now become clear. The friend had asked him some weeks before, "Who is that strange-looking woman with her hair down, whom I have seen now and then in the hall when passing your place?" Our neighbour had naturally disclaimed all knowledge of any such woman. Our women-kind were all too respectable to wander about the passages in such a dishevelled state. About this time one of the suites of rooms on the top floor received a new occupant—an elderly lady and her grandchild. So far as I know, the story of the haunting had not reached her at the time when she made the following communication to my wife, who had rapidly made friends with the child, a tiny boy. "He is a bad boy at night. He cries out, and says there is a woman in the room. He never behaved like it until we came here."

Psychically deaf and blind, I went through all this period without getting into touch with the ghost myself. I hung about at night in the basement, went on sentry-go in its reputed haunts, but without result, and, as a witness, can testify only to the taps on the wall, which were apparently audible to everybody, and to sounds at night which resembled heavy footfalls at the back of the house. But these things did not impress me as a vision of the ghost or a word with it would have done.

There is a rather curious sequel to the story. There came to dine with us one night a celebrated American lady medium, her daughter and the daughter's husband, an operatic singer. Almost immediately after entering, the medium inquired if any one present were suffering with a bad throat. But none of us had any throat complaint—not even the opera singer. The medium proceeded to explain that on entering the place she was conscious of a strange feeling in the throat, and, by a reasoning familiar to us, felt that she had experienced someone else's "condition." Not until long afterwards did I get a possible clue to this incident. I had been relating the story of the ghost to another lady, also a medium, and had remarked that it was curious that our visitor, being a medium, had not come into touch with the ghost. "Did she not complain of any discomfort or strange feeling at all?" asked this lady. "Well," I replied, "now you mention it, I remember that she complained of a painful sensation in the throat." "That was it," said my friend. "While you were telling me the story I had a clairvoyant vision of a woman being murdered by a man who seized her by the throat, in a place that looks like a vegetable garden—there is a bed of artichokes. This happened apparently on the spot where your flat stands." I replied that I could confirm the garden part of the description, for I remembered that market gardens formerly flourished in the neighbourhood before the great blocks of mansions were erected. But as I never found time to go into the history of the locality on its Newgate Calendar side, an undertaking, moreover, which would have been strongly resented by the local landlords, I have to leave the story as it is—a well-verified haunting with an unidentified ghost.

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THERE are in general two kinds of people—those who try to seem, and those who try to be. The former were likened by Christ to the man who built his house on the sand, the latter to him who built it on a rock.—C. E. B.

## SCIENCE AND PSYCHICAL RESEARCH.

DR. HYSLOP ON "EXPLANATIONS."

I have frequently rejected certain quite generally proposed explanations, or quasi-explanations, of phenomena at least apparently claiming to be supernormal. It may not be out of place to show more definitely what my motive was in this course. In many cases the context and often the statements might imply that I was prejudiced against such theories because they stood in the way of the Spiritistic hypothesis which I have either defended or appeared to defend. I must make clear the object which I have usually had in taking this attitude.

In the first place it is and has been my constant contention that the scientific man is not obliged to have any explanations whatever of any of his facts in this field, until we have accumulated many more of them. This is true of the Spiritistic explanation as well as any other. The proposition of a theory at any time is a gratuitous affair. Any man who wishes to do it may not be forbidden, but he is not obliged to suggest or defend it. He may simply state his facts and let readers do their own thinking and explaining. . . . Our problem is primarily the estimation of evidence when the facts have been stated and not the defence of any theory. But it is the habit of critics to indicate all sorts of escapes from a Spiritistic explanation, even when it has not been proposed. These escapes are usually guessing, chance coincidence, suggestion, secondary personality and similar theories. Guessing and chance coincidence are well-known and legitimate explanations, in any sense of that term. But "suggestion" is nothing of the kind. It is often used with a view of making laymen think the phenomena are thus explained by something else than spirits or other hypotheses of the supernormal, telepathy, clairvoyance, &c. But "suggestion" is not an explanation of anything. It is but a term that names a group of phenomena which were not satisfactorily explained by the imagination or "mesmeric fluid" of former times. The imagination represented a well-known cause and where applicable it was a legitimate hypothesis, but when it broke down "suggestion" was employed in its stead, and to displace the fluidic theory. But it did not represent any well-known cause which we understood in detail. It could but indicate a situation in which the causes were unknown, though to be found in the subject rather than outside of it. This was as far as the idea of "suggestion" ever went. But scientific men were willing to have the public think that it explained everything. In their private convictions they knew well enough that it explained nothing, but as long as they could have the public think that it explained, there was no demand to investigate. It was a convenience for evading other explanations. This was a wholly illegitimate procedure. "Suggestion" should have been as patiently investigated as spirits, telepathy, clairvoyance and other things, but this was no part of the scientific man's desire. He wanted to fool the public while he did not remain fooled himself.

On the other hand, there was a perfectly legitimate function for the appeal to "suggestion." It limited evidence for the supernormal by classifying the facts among those which were of real or apparent subjective origin or meaning and so raised the standard of evidence for the supernormal, but the scientific man should not have confused this legitimate function of the idea with the illegitimate one of assuming that it explained and put an end to investigation. This last it did not do. It was only a term for our ignorance.

The consequence of this fact is that my constant criticism of the theory of "suggestion" has been directed, not to rejecting it from consideration, but to the habit of regarding it as ending inquiry when, as a fact, investigation should begin just when that idea is proposed. It is supposed to displace spirits, for instance, when it may actually involve them, if the evidence should point that way. There is nothing in the idea to prevent the hypothesis, as implying some sort of cause, from being consistent with any supernormal agency. It is but a term to limit evidence, not to explain or name an explanation of facts. What I urge is a confession of ignorance wherever the circumstances demand it, and not to imply that we are explaining facts by the

term. I have used it myself constantly to indicate that spirits do not apply, so far as evidence is concerned, but I am not deceived as to its meaning. I do not pretend that I know the causes where I apply the term. I am only stating that any other hypothesis must be proved or is a problem to be solved.

The thing to be deprecated in this work is the pretence of knowledge which the use of these terms encourages when the facts are not thoroughly investigated. "Suggestion" does not name any known cause, or at least a cause whose action makes intelligible the things referred to it. It only names a situation and discriminates a complex set of conditions from another. The real cause is still a thing to be sought. It names a condition of things which demand the whole apparatus of psychology to make them intelligible. But our psychologists appeal to it as if they knew all about it, when the fact is that they know as little about it in most instances as children. They do not try to increase their knowledge of it. It is a most convenient means for throwing dust in the eyes of the public, especially when they wish to evade the duty of investigating the supernormal.

Secondary personality is much the same. We do not know its limits. We do not try to investigate it as we do the phenomena of normal psychology. We simply use it to get rid of something else we do not like, or which it is respectable not to believe. No doubt we know that there is such a thing, but this does not justify the employment of it for throwing light on perplexities which are not so great as itself. We do not explain by using terms which express only our ignorance. It is knowledge that explains. Ignorance only defines a problem: it does not solve it. We have only to ask any man who proposes "suggestion" and secondary personality as explanations what he knows about them, and he will have to answer that he knows little or nothing about them, and this only implies that he is appealing to ignorance to act as a substitute for knowledge.

Another thing to be noticed in this matter is the fact that "suggestion" and secondary personalities can be no more than hypotheses when advanced for explaining phenomena. As such they may be legitimate, but only as we concede that they are subject to investigation and proof. Usually the man who uses them intends them to put an end to discussion and to explain away facts claiming some other explanation. But as yet they are on the same plane as the explanations they are intended to rival. They are only tentative suppositions subject to the law of evidence like all hypotheses. They do not put an end to controversy or investigation. In fact, they begin just at the point at which they are proposed. They are not solutions of problems. They are the problems themselves.

The thing to be resented in the appeal to them is the assumption that they represent adequate knowledge of the phenomena. They are all very well as counters against hasty speculation in other directions, but they are not explanations and they are not legitimate substitutes for the duty to investigate. Dust-throwing is not science. It only postpones the day of judgment.—The "Journal of the American Society for Psychical Research" (Editorial).

It is, therefore, as good as demonstrated . . . that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects on them, and, in return, receives impressions from them.—KANT.

WHEN we blame the world for an imperfect expression of our truth, we should really blame ourselves for an imperfect expression of that truth. Martyrs are slain not for their principles, but for their prejudices. . . . Only a fanatic goes to prison for his faith; a wise man turns his faith into deeds that the world wants. To avoid persecution we must live more, love more, talk less, and condemn not at all.—EDWARD EARLE PURINGTON.

It is well that men should be reminded that the very humblest of them has the power to "fashion, after a divine model that he chooses not," a great moral personality, composed in equal parts of himself and the ideal; and that if anything lives in fullest reality, of a surety it is that. Each man has to seek out his own special aptitude for a higher life in the midst of the humble and inevitable reality of daily existence. Than this there can be no nobler aim in life. It is only by the communications we have with the Infinite that we are to be distinguished from each other.—MAURICE MAETERLINCK, in "Treasure of the Humble."

## "THE PUZZLE OF SPIRIT PHOTOGRAPHY."

The following extract from the "Harbinger of Light" (Melbourne) of May, 1899, from the pen of its late well-known editor, W. H. Terry, may serve to supplement the valuable address of Mr. William Walker before the London Spiritualist Alliance on the 14th ult. :—

For six weeks past I have had periodical sittings with Mr. Evans, with the view of obtaining permanent proof of the passage of matter through matter. At the conclusion of the fourth sitting, held on April 12th, I was told by the spirit guide, "John Gray," to bring a pair of slates with me the next time. Easter holidays intervening, I did not go up for my fifth sitting till the 26th, when, being busy till past the usual time, I hurried away with my boxes containing the objects to be acted upon, but forgot the slates. It was not known, either by myself or Mr. Evans, for what purpose these were wanted, but, as I could not go back for them, two new slates were taken from Mr. Evans' stock, and after being wetted and rubbed with a small duster, under my immediate supervision, a piece of slate pencil was placed between them, an elastic band round them, and they were laid on the table against the small boxes on which my hands rested. We conversed on various topics (Mr. Evans sitting on the opposite side of the table) for about twenty minutes, the slates not being touched by either of us. At the end of that time Mr. Evans reached across the table, took the band off the slates, and, with a look of pleasurable surprise, exclaimed, "A spirit photograph." All that appeared visible to me at first glance was a glazed square about 4in. by 5in. in the middle of the slate, with writing all round. On holding it to the light, however, three distinct forms were visible. One of them I almost immediately recognised as D. D. Home, the celebrated English medium; the others I did not recognise.

Here was a marvel. Not only had the shadows of these forms been cast by some mysterious process on the interior of the closed slate, but the chemical and varnishing matter had also been introduced and used in a space not exceeding the quarter of an inch, whilst the rims of the slates fitted so close together as to exclude the introduction of a sheet of white paper. The messages around the picture are from four relatives, and one from "John Gray," the guide, which reads: "Friend Terry, we have given you this as a test of spirit power." The picture appears to be the work of the artist who generally draws or paints through Mr. Evans, having his signature in the corner, "St. Clair." There are four names written upside down on the top of the picture—one being D. D. Home's, but the others do not appear to belong to the portraits. On the lower slate was the following message :—

"Friend Terry: Owing to the peculiar atmospheric changes in your climate, we have found it very difficult to succeed in giving you either the Ring or Leather test. We have first to dissolve the material in order to encircle them together. Twice have we succeeded in accomplishing our end, but the final parts, instead of remaining united, have dissolved again into their former state. But if you will have sufficient patience to sit, I am satisfied we will eventually accomplish those tests.—Your friend, JOHN GRAY."

Any photographic expert or press representative may see this remarkable production at the office of this paper.

W. H. TERRY.

Mr. J. J. Owen, author of the book "Psychography" referred to in a previous communication of mine, has the following further interesting contribution :—

Upon nine of the slates is a private letter to us, running continuously from one slate to another, from "John Gray." He seemed to be in the humour for a friendly chat. Speaking of "St. Clair's" work upon the slates, he says: "You remember some eighteen months ago he promised to give you pictures on slates prepared with some kind of paint or varnish. Well, we have just made the second experiment, and find that we shall soon improve on it. The slate is first sensitised by some process known to St. Clair, and then the intended pictures are photographed on. Mortals can have their pictures taken alongside of their spirit friends, just the same as you have received to-night. We can have your face reflected on the clouds, have your spirit friends near it, and photograph them both" (page 97).

Mr. Owen adds, "It is certainly very remarkable," in which we can, perhaps, agree with him after the lapse of twenty years since he wrote the book. There is sufficient information voluntarily contributed from this source that at least is very suggestive as a clue to the explanation of the phenomena and puzzle of spirit photography and psychography. I would suggest that

something may be gained by searching the records of previous experiments and experiences of investigators in this attractive phase of spirit manifestations.

THOMAS BLYTON.

## THE "WHITE LADIES" OF THE HOHENZOLLERNS.

A writer in the "Roscommon Herald" tells us of two "white ladies" connected with the Hohenzollerns—the "White Lady of Orlamonde" and the "White Lady of Rosenberg," whose various appearances—always presaging death or disaster—were recalled recently by a German officer on the point of leaving Ireland to join his regiment. In regard to Agnes of Orlamonde, we note a discrepancy in the officer's story, as in one part he states that her last reported appearance was to a sentry in 1879, on the night before Prince Waldemar died, while further on he says that it was in 1887, and was followed by several deaths, including that of the Emperor William. If hauntings are sometimes due to uneasy consciences on the part of the ghosts, both ladies had, according to tradition, good cause for their restlessness, though why this should make their return to earth scenes always a herald of misfortune to the living, it is difficult to see. Agnes of Orlamonde killed her two children in the year 1300 that she might marry Albert of Nuremberg. He had refused to marry her because he said "four eyes separated them." He meant the eyes of his parents, but she thought he spoke of her children and put them out of the way. Princess Bertha von Rosenberg, who died in the fifteenth century, is also accused of doing away with her children in order to marry. She was involved with the Margrave of Brandenburg, and when he died, wished to marry a Prince. It is related that she was buried alive, and her soul was doomed to "walk the earth forever," as an apparition and a warning.

There is, however, another and more charitable reason given for her appearances. When she died she left an annual gift to be distributed to the poor. A few years later the gift was discontinued and she commenced to appear each night that the gift should have been distributed. She always appeared in white, flowing robes, carrying at her girdle a large bunch of keys, evidently the keys of the châtelaine of the castle.

Such stories are interesting as folklore and as pointing to a widespread and instructive belief that the human spirit does not share in the decay and dissolution of its material tenement, but beyond this their interest is a purely superficial one—residing, like the child's interest in fairy tales, in the appeal which they make to the imagination. They have only an indirect bearing on the question of human survival or the reality of psychical phenomena.

## JUSTICE FOR INDIA.

In "India and the Empire" (Theosophical Publishing Society, 6d. net) Mrs. Besant reprints some papers and correspondence which appeared last year in the daily and weekly press and also gives us a full report of the lecture which she delivered in the Queen's Hall last June on "India's Plea for Justice." She is convinced that if the British public understood the reasonableness and urgency of that plea, India's demand would be heard and granted. "India," we are told, "does not seek to break her link with England but she desires so to transform it that it may be a tie honourable to both and prized by both. She cannot remain the only nation in the Empire which is held in dependence, while she sees younger and less civilised peoples enjoying national autonomy." The correspondence includes a letter which Mrs. Besant wrote to the "Times" last May, followed by a leading article and by a letter from Miss Cornelia Sorabji in the same journal, both traversing her arguments. Mrs. Besant appends the brief reply she sent and in which, it appears to us, she completely cut the ground from beneath her critics' feet. A proof of this reply was sent her, but whether the "Times" ever published it we are not informed. It had not appeared when Mrs. Besant wrote the Preface to this little volume. She also includes two important letters from Lala Lajpat Rai, one of which (also in reply to Miss Sorabji) appeared in the "Christian Commonwealth," after having been refused insertion by the leading journal.

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### CASTING OUT DEVILS BY THE PRINCE OF THE DEVILS.

There are in general two types of critic of Psychical Research. The objection raised by one is that the results obtained are all unreal and imaginary, and therefore unworthy of discussion; the objection of the other is that they are all too real, and therefore in the highest degree dangerous. Obviously it is logically impossible for both these contentions to be right, and equally obviously there is no logical reason at all against each of them being wrong.

Both of them have been dealt with again and again in LIGHT. The advocates of the unreality of psychic phenomena have been so completely routed in their attacks by definite and convincing facts that many of them have relinquished a good deal of the ground they once held. It would no longer be fashionable, for example, to use, as the "high priests of science" did in the early Victorian times, the word "trickery" as applied to the phenomena of hypnotism. They have so far shifted their ground on this subject as to insist, with a curious lack of any sense of humour, that the hypnotic power should on no account be exercised by those who taught them of its existence, but should be practised exclusively by those who until recently had been declaring it a fraud. In the same way only the most hopelessly benighted of modern scientists would venture nowadays to assert positively that telepathy is disproved. On the contrary, the once ridiculed idea of thought-transference is now made a convenient means of explaining away alleged cases of spirit communion.

In many other respects it could be easily shown that the world of science has adopted a very modified attitude of antagonism to psychical research, and there is every sign that as time goes on more and more ground will have to be conceded. For our own part, we are quite content to let things take their course here. The Spiritualist need not disquiet himself about early Victorian materialism, which is fast waning in a clearer vision.

But the other standpoint, the attitude of those who admit the phenomena but issue tirades against the dangers of them, is of more interest. In one sense it is a much older form of criticism than that of the materialists. It takes us back, not to Victorian times, but to the Middle Ages, with their exorcisms of bell and book. In another sense it is a newer form of criticism, for such a revival of these ancient mediæval misgivings comes quite as a surprise in the twentieth century. It is a welcome surprise. The admission of the genuineness of the phenomena is at any rate something gained, and it surely goes a good way towards cancelling the silly theory of fraud and fancy.

At the same time it is a little monotonous to have to refute over and over again the amazing figment about asylum victims of psychical research which has been so fully

controverted by alienist experts themselves, only to reappear and again reappear in pamphlets, and sermons, and speeches, and letters to the Press, as if it were one of the established facts of the day.

The argument as to abandoning psychical research because of its dangers is, by the way, one which comes a little strangely in this age of valiant struggle for truth. One never heard it suggested that radiography should be abandoned because of the terrible dangers which undoubtedly did surround its first experimenters. We rather honoured the heroism of the noble devotees of science who, regardless of the perils of their work, plodded on, seeking what safeguards they could, yet ever undaunted in their investigations of the great unknown. It was the same in the field of aerostation, the same in that of polar exploration. We applauded and glorified the self-sacrifice that defied the stern rebukes of Nature and wrestled on with her till by stress of human will she yielded her rewards and prizes to man's over-mastering efforts.

All this is not to say that the alleged dangers of Spiritualism are in point of fact as great and substantial as those just enumerated. We are only wondering why, even if such extreme perils did exist in psychical research, that fact should be actually regarded as a valid and sufficient reason for pusillanimously abandoning the field altogether. But we are told that the dangers of Spiritualism are not merely physical—that besides the wrecked brains and shattered nerves which are supposed to accrue—though specific evidence of them is so impossible to find—the soul itself is in danger; and here we come upon a subtle criticism which it is difficult to answer without drifting into an argument on certain theological dogmas where reason has but a scanty if any foothold. The present writer once, when discussing the moon with a fanatical philosopher who insisted that it was flat and not spherical, ventured to suggest that a glance through the telescope would at once disprove the flat disc theory, and was immediately silenced with the reply: "If you use a telescope the devil always comes in to deceive." It was an unanswerable rejoinder—accepting the premises—and one feels, in arguing with men like Mr. J. G. Raupert, face to face with a somewhat similar stumbling-block to free discussion. The best way, perhaps, is to say little but to go on using the telescope, strenuously resisting the devil all the time.

But if we must take Mr. Raupert seriously—and in view of his earnest mission on behalf of the Roman Catholic Church against psychical investigations we suppose we must—may we not point out—if not to him, at least to those on whom his fulminations may have made some impression—that in all spiritual matters it is a universal rule that the motive is what qualifies an act? We are not suggesting that evil may be done so that good may come. We are contending that no spiritual evil can characterise what is done with a sincere and honest desire to seek for the truth, the whole truth, and nothing but the truth. A quest for sensational phenomena, in the spirit of an adulterous generation seeking for a sign, may justly come under the ban of the Church. The fervent desire for light for the sake of the good and true that it will bring to a world of groping souls is another quest altogether, and one which the devil and his legions are not likely to forward either by their presence or their influence, for Doubt and Ignorance, two of their own chief princes, are those against whom the battle is waged. There was one of old who wrought many mighty phenomena for the sole purpose of bringing light into the world, and when the Rauperts of His day accused Him of casting out devils by Beelzebub, He gave for answer a question in His turn—"By whom do your children cast them out?"

## PSYCHIC SCIENCE IN RELATION TO THE WAR.

BY MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 28th, 1915, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the proceedings THE CHAIRMAN said that there was probably no one present who did not know something of the work of Miss Lind-af-Hageby and something perhaps of herself. Whatever views they might hold regarding the principal work with which she was associated they were united in admiration for the steadfastness and enthusiasm she threw into it. There was one fact that was often difficult to realise—the fact of our spiritual origin. But if we once realised as a truth what we had learned in our Catechism, in infancy, “I am a child of God,” the whole world would become different from what it was to many of us. Such a realisation immediately put us into a relationship of brotherhood with our fellow men so that we could not but feel sympathy in their troubles and the desire to help them. And then, as our spiritual nature awakened still further, our sympathy went beyond even our fellow-creatures, and extended to what some called the “lower animals.” We recognised that there was much in their lot with which we could sympathise, and felt the desire not only to relieve, as far as possible, their sufferings, but to establish their rights. And if this spiritual nature was evolved a little further, we arrived at that feeling of the mystic, of being one with all creation. We found ourselves, to a certain extent, in harmony with everything. It might be thousands or even millions of years hence before this realisation was fully achieved, but it was bound to come to every human being. Just in proportion that the spiritual nature was thus evolved, so we should be able to reach out beyond the phenomena of appearance and grasp the reality behind. Their lecturer, who had advanced considerably upon those lines, would be able to give a better idea concerning the war than we had at present. With all the cruelty and bad passions with which this struggle was associated, it seemed that there could not be a divine ruling of the world, and yet in our hearts we felt that there must be, and that it was not in the power of any human being to upset that order. He thought that if Miss Lind-af-Hageby could point out the good behind the war, and the results likely to be accomplished, we should feel that, as Browning said, “God’s in His Heaven, all’s right with the world.”

MISS LIND-AF-HAGEBY, who was greeted with applause, said that in what she was going to say it was possible that she would tread on some corns, it was possible that she might offend some and even shock others, so she would apologise beforehand. Some people had said that it was the business of a lecturer to shock his audience—that indeed was the method of Mr. Bernard Shaw. (Laughter.) Others maintained that it was the duty of a lecturer to please. Her own idea was that it was the duty of a lecturer to speak what he thought. (Applause.) It was in that spirit she offered her remarks that night.

Until about six months ago the majority of people had a platonic and detached interest in the Peace Movement. They felt that the world was evolving towards greater understanding and friendship between nations. They were vaguely interested in Peace Conferences and Hague meetings and congresses, and in the newspaper accounts which reached them day by day of the progress of the movement for abolishing war. Most of them were definitely interested—particularly in this country where many of them were attached to some league or cause—in some movement of the day which expressed the new social conscience. Then all of a sudden there fell what could only be described as a thunderbolt from the blue. They might also describe it as an earthquake—a physical, mental, moral and spiritual earthquake.

Many people at the outbreak of the war took up a detached attitude. They knew that a great many evil passions would be let loose, fiery floods of hate—that the world would be turned upside down, and they said in effect, each of them, “I will keep the peace of my mind. I will control my thoughts and will pursue the ordinary duties of my life as little ruffled in mind as

possible.” But, as shown in an instance cited by the lecturer of a Christian Scientist friend, this attitude of aloofness was not proof against the tremendous influences of the time. This attempted detachment from a tragedy that affected all humanity failed. Something had arrived against which all theories of philosophic impassivity broke down.

What did it mean—this great earthquake? It meant the uncovering of the savage and barbarian in humanity—the coming uppermost in the public mind of the advocacy of all the things which in their childhood’s days they had been taught to regard as wrong. It was wrong to hate, to cheat, to lie, to practise treachery, to murder. All those things, as they had been taught from their earliest days in so-called Christian and so-called civilised countries, were wrong. And now what had they seen? Let them disabuse their minds for a moment of all ideas of patriotism, politics, militarism, and be as philosophical over the matter as they could, and then they would realise that all their former precepts, practices, duties, teachings as to wrong-doing were no longer uppermost. They had disappeared. The things they had learned were wrong had somehow suddenly become right because they had entered on a state of war. That in itself was sufficient to merit the description of a moral earthquake. Then again they had lived through a long and daily repeated feast of horrors. Every day the newspapers served up for them in as sensational and horrifying language as possible all that happened on the battlefields. They had been so surfeited with horrors that unless they became callous they could not live. There had had to be a reorganisation of their whole psychology, for without some change that hardened their natures they could not survive the ordeal. They read of the slaughter of thousands of Germans—as many thousands as might be consistent with the journalistic imagination perhaps—with satisfaction. Of course, they remembered what the Germans had done in Belgium and in the North of France. “I have seen it with my own eyes,” said Miss Lind. “I can speak from personal knowledge gained on the spot.” The shooting of civilians, men, women, and children, the wanton destruction of villages, the evil deeds of the Germans in this war had been proved. And so we read with sighs of satisfaction the accounts of the slaughter of Germans. We had become like the little boy in the story. He was told that there were so many Chinamen in the world that one of them died every time he drew in his breath. The little boy evidently reflected upon this piece of scientific information, for his father, later in the day, found him in a corner by himself breathing as hard as he could. “I am killing Chinamen,” was his explanation when asked the meaning of this performance. (Laughter.) The newspapers had produced in us an attitude of mind with regard to Germans very like that of the little boy with regard to Chinamen. The disasters to the “Titanic” and the “Empress of Ireland” sent a shudder to the heart of the whole civilised world. To-day we read of disasters—the sinking of warships and their crews, the wiping out of whole battalions of men—on a scale a thousand times larger, and they left upon us comparatively little emotional effect.

It was strange to think that only a few months ago there was a great Press agitation going on in this country as to whether ladies ought to be allowed to attend boxing matches or not! It was contended that such exhibitions would coarsen and brutalise the minds of women. Leaders were written, discussions held, and the consensus of opinion was against women attending boxing matches. “I can only say,” proceeded Miss Lind-af-Hageby, “that the descriptions which women have had to read during the past few months are likely to have a far worse effect on their sensibilities than the witnessing of boxing displays.” Among the better known sayings of Nietzsche, about whom there had been so much controversy of late, was one which referred to “the transvaluation of all values.” This war had certainly brought about such a transvaluation, although not exactly in the sense which Nietzsche attached to the phrase. The chief “value” to-day was to be a man, because men were able to do the main part in defending the country in time of war; the second “value” was to be a strong man physically fit to be sent into battle. In the meantime religious fervour, moral passion, intellectual subtlety, artistic skill and power—these things had sunk into comparative insignificance.

It had been the same, however, during all the great wars of the past. Let them think of Christianity. When that religion was born it was undoubtedly a religion of peace. "Those who take the sword shall perish by the sword," said Jesus Christ, and he added "Resist not evil," "Turn the other cheek," "Love your enemies," and similar admonitions, all of them anti-war teachings; but the Church soon found that if it was to live in peace with the State and the Roman Emperors it could not consistently hold these theories, so the Church gave up its pacifist ideas and became a Church militant, not only in the spiritual but in the material sense. It was strange to contemplate the attitude of the Church to-day—its sects, its saints and priests striving for the purification of the body and the supremacy of the soul, and yet standing calmly by while Europe was plunged into this awful state of bloodshed and barbarism. War, indeed, had turned all things upside down. There was something symbolic about the way in which the Germans had destroyed and desecrated the churches and shrines wherever they had set foot. In an illustrated paper had appeared a picture of German soldiers stabling their horses in a French church. It was not drawn by an Englishman or a Frenchman, but by a German. It appeared in a Leipzig journal, and was evidently regarded with much sympathy and admiration for the soldiers concerned, and without any appearance of regret for the desecrated church. Another illustration of the demoralising effect of war was seen in regard to Art. They knew what happened at Louvain and Rheims, the destruction of libraries, ancient monuments, art treasures of all kinds. Music, Painting, Sculpture, Architecture—all the Arts, all the flowers of the human mind, had suffered with the uprising of the reign of brute force in human affairs. As a little interesting psychological sidelight on that aspect Miss Lind cited the case of Anatole France, whom she described as one of the greatest artists in words in the world. That man had begged his Government to allow him to serve his country as a soldier. He did not want to be spared the hardships of war on account of his age or his services to Art. It was a fine story, but the point turned on the question of the change of values. A bullet piercing the heart of Anatole France pierced something of infinitely more value to his country—to the world—than the heart of a man who was a soldier and nothing more. Then there was the case of Kreisler, the Violinist, who fighting for his country was wounded in the right arm. What a difference in the value of that right arm accordingly as it was regarded as the arm of a soldier or as the arm of a violinist!

Literature, too, was reduced to a state of stagnation; they had little now but books of the war, poems of the war, essays on the war. And in this department one was reminded of the spectacle of a number of little boys disputing about the rules of some new game, each clamouring to instruct the others. Some of the leading writers in literature had shown something of the same disposition in instructing the rest of the world on the subject of the war, and had been in such a hurry to do so that some of them might soon wish they had waited a little longer. (Laughter.)

Again, let them take the question of social movements. Some people contended that before the war there were far too many movements, societies and leagues, but it must be remembered that the war had brought a great many more into being—some excellent, some not needed. Undoubtedly the war would have the effect of restraining many movements—faddisms, as some of her hearers might regard them. From the point of view of absorbing physical and financial energy, there would not be room or time for them.

This brought the speaker to the general ethics of war. She was not there to deny the virtues of war. They saw, on the part of the men who enlisted, an exhibition of self-abnegation, of complete self-giving. Thousands and thousands were giving their very lives, and what could a man do more? Let them honour these men heartily. One of her complaints was that they received far too little honour. Not only on the part of the warriors but amongst the civilian population there had undoubtedly arisen a new social conscience. They had seen a great desire on the part of people who perhaps formerly gave little thought to such matters to join committees and help the starving and

poor. They had also seen a little change in the love of luxury. People did not now revel in luxury as they had done. They were rather ashamed of it. They contented themselves with fewer footmen and fewer courses for dinner. There were fewer newspaper reports of dinners given by American millionaires which cost two thousand pounds. That was an undoubted gain, and the extreme militants would say, "Is not this a splendid result of the war? Were we not getting too effeminate, too luxurious?" Yes, the virtues of war were undeniable. Let them now look at the vices.

First they had the terrible wastage of human life. They had been told of the enormous importance of the science of eugenics—even that the freedom and emancipation of women constituted a grievous danger to the race by allowing women to dissipate their energies in public life instead of in the home.

But what did war mean in this respect? That the men who represented the flower of the race were killed or maimed in large numbers and only the physically unfit survived. In this country the number was less apparent but still very great.

Another vice was the rousing of that awful international hate which was not killed in a day. It was indeed natural, if a man had had those near and dear to him killed or mutilated, that he should hate the authors of such deeds—but it was not beautiful or right or in accordance with spirituality and progress.

Again, in war they returned to the primitive conditions of life. Art, science, morality and philosophy had to stand back. What came uppermost? The care of the body—physical strength and endurance. Meanwhile everybody would be poorer. The cost of living had gone up; bread had gone up nearly fifty per cent.

It had been computed that thanks to the war, there would be half a million crippled men in Europe. They would not always be happy and contented because the nations showered "honour and glory" on them. In this country Arnold Bennett computed there would be seventy-five thousand crippled men. As yet the nation had taken no steps to deal adequately with the heroic self-sacrifice of these men, and the misery they would have to live in for the remainder of their days.

(To be continued.)

#### THE HOUSES OF THE HOROSCOPE.

At the meeting of the Psychic Class on Thursday, the 28th ult., Mr. W. J. Vanstone again took the meeting owing to the illness of his brother. In the course of his address, he said that the variations in the effect of the signs of the Zodiac were in keeping with the planetary combinations, and so interchangeably either would be intensified or modified by the particular position they occupied in the individual horoscope.

The Houses of the horoscope indicating the position of the signs and planets would show precisely the particular parts of the man's being and life that were affected, either favourably or unfavourably.

By means of a diagram, Mr. Vanstone showed the arrangement of the various Houses of the horoscope, their signs and planetary rulers. These need not be recapitulated here; they are, of course, contained in various manuals of astrology. The lecturer, however, pointed out that it was necessary for the elementary student of astrology thoroughly to master these details, as they were fundamental to the study. The most important matters were the discovery of the sign which was in the ascendant or first House, and which House the sun and moon were in. These positions would be modified or otherwise influenced by the House in which the remaining planets were found, and even then the most careful consideration and best judgment were necessary in deciding on the relative values before conclusions could be drawn.

In referring to badly placed planets and unfavourable conditions the lecturer believed that if a man by forewarning and personal effort of will set himself to overcome conditions, it would be possible to establish order in place of chaos, and turn the wilderness into a garden and that in such cases the strength attained might be of a more powerful and effective nature than if he had been born with favourable conditions and had simply responded to his ready formed environment.

## THE CONSOLATIONS OF SPIRIT COMMUNION.

## A CHAPTER OF PERSONAL EXPERIENCE.

BY JAMES L. MACBETH BAIN.

During the past few weeks I have been brought much into touch with those who have been bereaved through this war, and the fact that has impressed me most, and has stood out and remained in my mind more clearly than aught else in all these varied experiences, is the exceedingly practical value of the knowledge peculiar to and emphasised in the doctrine and practice of common Spiritualism. For I have come into the closest contact with those who have not this knowledge as well as with those who have it, and the contrast between these two parties in their attitude towards their present sorrow is so marvellously sharp and clear that I must speak of it to you now. The following narrative will illustrate what I mean.

On a recent Sunday evening I was travelling from Worthing to Brighton. As has been usual these weeks the carriage was crowded with rain-sodden recruits, and we, as a matter of course, exchanged conversation. Among the travellers was a young woman clothed in black crape. She had been listening to our talk and, along with her mother who sat beside her, joined in it. By and by she produced the photo of a bonnie youth, and, with tears in her eyes, she told us that it was the photo of her only brother, and that he had been blown up in the "Bulwark."

The poor little woman was half-demented. She raved in her tears about the Kaiser and the Germans, declaring that the blowing up of the "Bulwark" was their work. But the sorest point in all her grief, and in that of her mother, seemed to be that they had not had the work of burying the body of the youth. "Oh, if only we knew where he was lying! If only we knew that he was decently buried, it would not be so hard for us to bear," was her repeated cry.

I gave her the gospel of the simple Spiritualist, as simply and as clearly as I could, and though she only seemed to listen in mute despair, yet she did listen, and I doubt not that the good seed found a resting place in her mind and in the minds of these recruits. The only one in the compartment who would not listen was a comfortably fleshed man who, of course, occupied a corner! He had just come, so he told us, from preaching the gospel of the death of Christ, and it was far too much for his Christian charity to allow me to say to this young woman that her brother was alive now, the same boy that she knew and loved, that he was not necessarily away from her, that it was even possible for him to make his presence known to her, and that it was well with him as it is with any human soul, whether it be in this body or out of this body. This poor man became so violently antagonistic that I had to refuse to continue further conversation with him. It is strange that the most violent opponent of our comforting gospel of spirit communion has always been this same falsely so-called Evangelical body; and yet we can well understand why it is so.

Before I parted from these young people I told them of four sisters whom I had met the previous evening at the choir and orchestra practice of the Lyceum of the Spiritual Mission in Brighton. These four sisters wore a narrow band of pure white ribbon on the arm in memory of their only brother, George —, who also had been lost in the "Bulwark" disaster. George was one of my favourite boys in that most interesting and active Lyceum, and, as it will illustrate well the attitude of the other side towards this sorrow, I shall now speak of this family. And here and now I would congratulate our good King George for the very fine and admirable common sense he manifested in making this suggestion of white mourning ribbon to his people. I found my way this afternoon to their humble home in Kemp Town. The father was alone in the house. He is a cabinetmaker, earning his humble livelihood by producing really fine works in his own house, some of which he showed me. But he is also a true poet, and soon I had him ardently chanting away at his poems! So truly did I enjoy this, as well as he, that I listened to him for over an hour. Sorrow was in my dear friend's heart, but absolutely no despair, no bitterness, no woe. By and by his wife came in, and three of the daughters, who

are all highly sensitive and psychic. Vida, the youngest, who is only about ten, is a very fine seer, having been so from her very early childhood, as is the case with many I have known, including my own wife. Her seership has been the source of very great comfort to the family during this past sorrow. She has, over and again, and in the most simple and natural manner, assured them of the presence in the house of the dear boy, meeting him on the stairway, and he playing with her as was his wont, for he was a great tease!

Last Sunday, e.g. during the symbolic marching, which the young people of this Lyceum perform so well, he actually kept her right, walking by her side and holding her hand all the time, even making her hold her head straight!

Queenie, the next daughter, is also a born clairvoyant and clairaudient, and her powers have also brought them into constant and living touch with the dear boy. Also, what she has seen and heard has been confirmed from other and utterly independent sources.

I could fill pages with the story of these evidences of her powers, but it is not necessary. Suffice it now to say that, through this knowledge, this is, ay, even to-day, a happy family and in no way a sorrowing one. No bitterness is in their heart towards the Germans or towards any soul, nor is there any recrimination. Indeed, they have had it, on what to them was good authority, that the disaster was altogether an accident, caused by the slipping and falling of something out of the hands of one of the crew—a man on in years. (The above was written on December 10th. In the "Daily News" of December 16th I read: "The Court of Inquiry which was appointed to inquire into the loss of H.M.S. 'Bulwark' has now reported, and it is clear from the evidence that the explosion which caused the loss of the ship was due to an accidental ignition of ammunition on board the ship.")

Many of his companions does the boy bring to their spiritual fellowship for the comfort that such fellowship ever brings to the naked soul. This he seems to delight in doing, and, to those who knew him here, it would appear to be the most natural thing for him to do. For he was ever full of gentle and loving service, and, as is right, gay in his abounding fun with it all, indeed he was always a leader and a favourite among his fellows. His career promised very well, even on the "Bulwark," for he had already won by his superior intelligence and good-will a certain promotion.

Well now, the dear boy has been promoted in fact and in truth, and that is how his fond father and mother and sisters look at this small incident in the history of his great soul-life. Tears they have assuredly shed, for they are truly good human types. But God has wiped away all tears from their eyes, and will surely wipe away those they may yet shed.

And now, reader, which of these two bereaved parties has the best of it? Surely, surely, we who know these truths prize them enough to give them freely and willingly to every soul who is able to receive our consoling gospel of the Life that knows no death.

## ANSWERS TO CORRESPONDENTS.

"A SEEKER OF THE TRUTH" (The Direct Voice).—You continue to withhold your name and address, and yet you speak contemptuously of persons who "dare not face the light." The rule against anonymous correspondents and letters written on both sides of the paper is not a new one—it is a rule of all newspapers. LIGHT has frequently published discussions on the subject you mention, so that your accusations are quite unfounded. If you are afraid to disclose your identity, would it not be wiser to remain silent?

Z. HAGOPIAN (Spirit Photography).—We have submitted the sentence in question—*Bekommen offenbaren bei Beveis*—to the writer of "Notes from Abroad," a French and German scholar, who says: "If I had to translate 'anxious to communicate by proof' into German, I would use quite another word than *Bekommen*, but as the phrase stands, I would read it 'anxious—communicate by proof.'"

I AM always afraid of deciding inadvertently on the side of malice or stupidity.—JOHNSON (on Soame Jenyns).

## SIDELIGHTS.

"Inspirational Poems," by Lucy Chapman Knight (paper cover, 2d.), is a collection of simple, unpretentious verse, received through automatic or passive writing, and suitable for children's recitations. It may be obtained at the bookstall of No. 1 Spiritualistic Church, Castle-street, Cardiff.

At the Rooms of the Alliance, on Tuesday, the 26th ult., the usual meeting for clairvoyance was held, when Mrs. Place-Veary officiated, and gave a successful demonstration of her abilities as a delineator of the unseen friends of the sitters. It has been remarked that even the war conditions—so unfavourable to the exercise of psychic gifts—have not impaired the powers of our public clairvoyants so much as was expected.

A reader in San Francisco sends us a cutting from the "Daily Chronicle" of that city in which appears the statement that Pastor Andross, President of the Pacific Union Conference of the Seventh Day Adventists, predicted in a sermon preached on the previous day "an early unity between Catholicism, Protestantism and Spiritualism, the driving of the Turks from Europe, and Turkey's obliteration as a nation soon thereafter."

The "Christian Commonwealth" of the 27th ult. prints a lengthy communication from Mr. James L. Macbeth Bain on the rights and wrongs of the war. Mr. Bain claims that "there is a law of the present world order in which self-preservation is the first and fundamental principle," but there is also a law of the Christ degree of being the followers of which are perforce forbidden "to wound, to slay or destroy any sentient creature willingly or wilfully or consciously."

Writing of the terrible earthquake visitation in Italy the Rome correspondent of the "Irish Times" of the 27th ult. remarks: "Even an earthquake has its humorous side, however. On that fatal 13th, amongst other things, the statue of St. Paul standing about fifty feet high in the Piazza Colonna here, was twisted round, so that, according to the 'Messagero,' the anti-Kaiser journal *par excellence*, the saint now faces the House of Parliament, and turns his sword point against the Chigi Palace—the Austrian Embassy! The ancient Church of St. Agatha of the Goths was also greatly damaged, whereupon the irrepressible 'Messagero' remarked editorially: 'If this church falls, there goes the last trace of the Huns from Rome—and a good riddance!'"

Mr. J. F. Gems, of 4, Lower Seymour-street, Portman-square, W., informs us that some time ago he addressed to a prominent medical man an invitation to visit (as a guest) a séance for the Direct Voice. Although the medical man in question, by his letters in the press, has shown an unreasoning hostility to psychic research and its followers, Mr. Gems thought he might welcome an opportunity to examine the rarest phase of psychic phenomena. Mr. Gems had no reply to his letter, but in a medical journal shortly afterwards appeared a venomous reference to this invitation, the doctor (who for some occult reason seems to have regarded it as in the nature of an affront) having communicated with the journal on the subject. Mr. Gems accordingly addressed a temperately-worded letter to the editor of the paper, claiming the courtesy of a reply in view of the attack which had been made upon him. This letter was, however, refused publication. It seems hardly necessary to comment on the matter, but it is certainly consoling to remember that such displays of bigotry are extremely rare nowadays in comparison with "a generation ago," when they were almost everyday events.

## THE FIRE TEST.

At the "At Home" held in the Green Salon at Eustace Miles Restaurant on Friday, the 29th ult., Lady Muir Mackenzie deeply interested the audience by relating some of her psychic experiences in India and in this country. The chair was taken by Mr. Hedley Drummond, who said he would not waste much time in introducing the lecturer, as she was already so well known both in psychic and social circles. Among the experiences related by Lady Mackenzie were the following: A healer when in trance was able to remove burning coals from a fire without any hurt. It was his custom when healing to wash his hands after each sitting, as he said that a disease went into his hands; but upon one occasion when in a trance he first asked for the water, and then, changing his mind, made a basin of the fire and washed his hands in the flames; subsequently after removing hot cinders from the fire his hands were found to be

neither burnt nor dirty. The Chairman recalled to mind a reminiscence of his father (the late Dr. John Drummond), who had during his sojourn in India come into contact with natives who possessed this faculty of handling fire without injury. During the afternoon some good music was given by Miss Lili Odel. Mr. Mark Hyam (who took the place of another artist unable to appear) related some humorous stories, and gave songs and recitations, which were well received. Mr. Leonard Wallace, a young baritone of much promise, and Miss Sylvia White, who has written an entirely new patriotic poem, also contributed to the pleasure of the meeting. Madame Ziska concluded the afternoon with a short lesson on Palmistry.

## SOWING THE SEED.

The Union of London Spiritualists is, as it were, awaking out of a deep sleep. Its newly elected Executive have, realising the need of action, buckled on their armour, and on Monday, January 25th, the first of a series of meetings for propaganda work was held in the Carnegie Library, Romford-road, Manor Park, under the presidency of Mr. Percy Scholey.

The hall, which seats about two hundred and fifty people, was crowded to its fullest capacity, a large number of inquirers being present.

The speakers were Mr. Alderman, D. J. Davis, J.P., and Mr. Richard Boddington. Mrs. Alice Jamrach was present to give clairvoyant descriptions.

After the singing of a hymn, and an invocation by the chairman, Alderman Davis spoke persuasively on "The Immortality of the Soul," and we feel sure he must have convinced many of those present of his own belief in the Divine possibilities of man. After a solo by Madame Louise Watson, "The Psalm of Life," Mr. Richard Boddington did full justice to his subject, "The Message of Spiritualism to Humanity" and his clear reasoning must have carried conviction to many present. Mr. Boddington's knowledge of his subject always makes him a valuable asset at such meetings.

Mrs. Jamrach's descriptions were well recognised and the messages helpful to many.

The Chairman announced that the second meeting of the series would take place on Wednesday, March 3rd, at the Croydon Public Hall. Full particulars will be advertised later.

One of our greatest needs is a central London hall, where Spiritualists the world over may meet—a real Spiritualists' "Mecca." May the angelic ministers impress some of our more endowed friends with the thought, and may it soon be materialised.

P. S.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

## The Direct Voice: How is it Produced?

SIR,—In accordance with your invitation I offer a few remarks by way of closing the correspondence respecting the "Direct Voice" which has been going on in your hospitable columns for some time.

We have in this country two mediums for the Direct Voice phenomena; both are American. One is Mrs. Etta Wriedt of Detroit, Mich., the other Mrs. Susanna Harris of Washington. Their qualifications are very different. The former never goes into trance and the spirits do not speak through her mouth on any occasion: the latter is in trance throughout her sésances and, though entities speak short sentences through the trumpets, the principal speaker—her daughter, known as "Harmony"—does a great deal of talking by using the vocal organs of the medium.

The phenomenon of "apports" can be witnessed through both psychics; it is most pronounced in the case of Mrs. Harris. Etherisations (ghostly forms) are very seldom seen by normal persons who sit with Mrs. Harris but are everyday occurrences in the sésances of Mrs. Wriedt. In short, for purposes of spiritual consolation there is no comparison between the two. Mrs. Wriedt is far superior to Mrs. Harris.

But, while giving the first place to Mrs. Wriedt as a spirit medium, I wish to add that I am quite conscious of the genuineness of the phenomena through Mrs. Harris. I have sat with her many times, once in light, and found all fair and aboveboard. Her control, one "Jones," however, does not appear to be a very advanced one. In life, I am told, he was a drunken ne'er-do-well, and it is not to be expected that his spiritual standpoint would be a high one. His utterances seem to be generally confined to discordant grunts of "Quite correct."

A recent criticism of Mrs. Harris by a Dutch correspondent of *LIGHT* is self-convicted by his own account. Dr. Abraham Wallace has exposed him and Mr. James Coates has finished him off. It is unnecessary for me to follow these expert observers. I have held Mrs. Harris's left hand for an entire sitting and can aver that the complainant's account and inferences are incorrect. Moreover, no criticism of a psychic is of any value if founded on the observations of one or two sittings.

The weakness of Mrs. Harris's mediumship lies in the fact that she is in trance. While in this condition her subliminal may have access to the subliminal minds of her sitters and the spirit voices may to some extent reproduce their own thoughts. I have known Mrs. Harris evince wonderful clairvoyance when in her normal state in a drawing-room in full light, but not in the séance-room.

The mediumship of Mrs. Wriedt is wholly different. Her attendant spirit, or chief control, is Dr. John Sharp, a healthy-minded farmer of the eighteenth century. He displays the greatest kindness and benevolence in all his utterances. One is impressed that here stands before you (for his shade can often be seen and occasionally his features) a bright, intelligent personality who is anxious to befriend all those who come to his medium. His memory is remarkable, and he is at his best when helping those who are in trouble. Mrs. Wriedt is never in trance, and is often talking at the same moment as a spirit. Two or three spirits often talk to different people at the same moment. It is not unusual to hear one sing and another speak simultaneously. There are frequently voices heard talking to each other in the background. Phantasms are seen, maybe two or three at a time; the features are occasionally discernible.

I have sat with Mrs. Wriedt over one hundred and sixty times. She tells me I have sat with her oftener than any other human being. Certainly I have had better opportunities of watching her mediumship than anyone in this country. In common with six or eight other persons I share the privilege of having listened to spirits who do not use the trumpet and of carrying on conversations with them for half an hour at a time, without the medium hearing a single word that they uttered. Once, recently, I heard the voice of Dr. Sharp high up in the room—in full electric light—while I was eight feet from Mrs. Wriedt, and the trumpet was standing on the floor between us. Holding a trumpet to my ear directed at right angles to a line between Mrs. Wriedt and myself, she being eighteen feet from me, I have received a private message of importance, in full electric light. I have heard a voice through the trumpet in daylight when the window was wide open and only the first and second sections of the trumpet were joined; I have seen phantasmal forms move about in the room, three at a time, and physical phenomena performed which required considerable exercise of strength and active intelligence.

To come to the point to which you have addressed my special attention: "How is the Direct Voice produced?" I am afraid my evidence will be considered unsatisfactory. I know nothing at all about it and I do not believe there is any human being who does. No doubt our spirit friends know, but even Dr. Sharp is unable to explain himself in terms that can be understood by mortals. He says: "We do not materialise a throat or any physical organ; we materialise the voice."

In the last few years the veil has been lifted thus far: We are permitted, through the mediumship of this remarkable endowed woman, to ascertain that our friends who have gone before us are alive, able to identify themselves completely, enter into our past and present daily life with keen interest, impress us mentally, and occasionally show themselves to our objective senses. Some tell me they have heard the actual voices of their departed relatives. This I have never done, but I have heard a hundred times what is, to me, quite as valuable a proof of identity, utterances of spirits recalling episodes in my life as a child and in my voyages in the Antipodes such as they and I alone could know. Now and then I have been favoured with items of information about matters of which I never before had any cognisance whatever, but which I subsequently discovered to be correct. I have been witness to the restoration of children to their parents, husbands to their wives, and friends to those on earth who mourned them. More I do not expect until I reach the next state myself.

I have done my best to explain the nature of Mrs. Wriedt's splendid gift in two books, "Glimpses of the Next State" and "The Voices." Some people do not read the cautions given in

these books before going to the medium. They go into the séance-room, cross their legs, fold their arms, keep their mouths shut, and concentrate their thoughts on the person with whom they hope to communicate. They want to dictate their own conditions, and consequently get nothing, or very little. Not so very long ago a distinguished man of science, who has made no secret of his belief in the possibility of communication with the next state, but who had never seen Mrs. Wriedt (though he had had the opportunity of doing so), said to a relative of mine, "Why does not Admiral Moore make Mrs. Wriedt always sit in the light? It can be done." This is a good example of how even our best men work. They must dictate what is to be done: they cannot believe that a humble medium can be impressed what, or what not, to do in the exercise of her gift.

Mrs. Wriedt tells me that she knows no more than I do as to the origin of the "Direct Voice." It is very rare for her to obtain any information by this method from her friends or relatives in spirit life.

Statements from those on the other side as to what is going on—say at the war—are not always reliable. Many of them are correct but attributed to wrong dates. I should not think of acting on the advice of our spirit friends in ordinary mundane matters unless it coincided with my own judgment. They see "as through a glass darkly." I find they can touch us and impress us mentally day by day. Their spoken advice in strictly domestic matters is often timely and wise. Affection and mutual understanding are powerful levers; but when it comes to matters which we can obviously manage for ourselves they are often elusive or dumb. They are strong, decisive and positive in their statements where consolation is urgently required; they come sometimes to ask forgiveness for injury; to admit mistakes, such as their former disbelief in a future life; to clear up mystifications or to combat prejudices. Proofs of identity are given in profusion but generally in some way not in the least contemplated by the hearer.

I have read all that has been put forward in *LIGHT* respecting the manner in which the Direct Voice is produced. These conjectures have not helped me in the least. I regret that I cannot throw any light on the subject. It remains a profound mystery.—Yours, &c.,

W. USBORNE MOORE.

Southsea.

[This correspondence is now closed.—ED.]

#### Life After Death.

SIR,—On p. 27 of his work on "Immortality," Dr. Momerie asks, "Is the soul related to the body, as a tune to a musical instrument, or as a rower to a boat?"

In the one case, of course it must die when the body dies. In the other it need do nothing of the kind. A tune would inevitably come to an end if the instrument on which it was being played were broken up, but a rower may survive a wreck.

If we take the Scriptures as an authority on life and its continuation, they tell us that we are:—

1. "Sons of God."
2. "Gods."
3. "Co-operators with God."
4. That "it doth not yet appear what we shall be."
5. That "there is a natural body and there is a spiritual body," presumably at one and the same time, the one within the other.
6. That "though our outward [or natural] man perish, our inward [or spiritual] man is renewed day by day."

We are "sons of God," not mere molecules or atoms, or even the "eternal atom," and this declaration affirms for us the highest order, in the line of creation or evolution, in Nature, and relationship to "God in the Highest," and confers on us by right of our inheritance from so high a Source, all the highest attributes of our Divine Parent or Parents, including that supreme life-essence which is immutable and indestructible.

Having by right of our parentage this well-spring, this power-source of immutable life, at the core of our being, we are in our Ego-selves self-poised, self-evolving, self-contained, as well as self-eternal (subject to a changing personality only) even as our Divine Parents, and full of the same creative energy and intelligence, and this intelligence will become more potent and dominating as the Ego evolves for itself a more perfect and complex vehicle wherein to display its intelligence.

A penny whistle produces a tune, but the complex machinery of some grand organ in a cathedral will give forth entrancing melodies, showering upon the ear a cascade of harmonious and rhythmic vibrations, because of its higher development and make, which enable the Ego to breathe forth its intelligence in a manner impossible with the penny whistle.

Most of us on the earth-plane are only penny whistles; our grand-organ stage will be developed in the spheres beyond, whose schools are far superior to any the earth-plane can produce.

We are "gods" but in the making, and co-operators with God, not tools in the hands of a great Experimenter who will throw us on the "heap" when His game is played out, as Mr. Kay Robinson would have us think.

"Our inward man is renewed day by day" for the purpose of continuity of life in the form of a man or angel when the physical sheath has been dropped. We do not stop growing or lose our form when the physical sheath is cast, any more than a snake does when it periodically throws off its whole skin; or the dragon-fly when it drops its tadpole case as it emerges from out its water-world into the ocean of finer air above.—Yours, &c.,

F. V. H.

### The Church and Psychical Research.

SIR,—The task which devolved upon the first preachers of Christianity was the re-presentation of the old Hebrew religion. They insisted on the spiritual interpretation of a theology which had become crystallised into a rigid orthodoxy to such an extent that the original deeply spiritual significance, together with the realisation of the co-operative presence of angel helpers, had well-nigh been lost.

On the one hand, the older generation of professors and scholars, deeply learned in ecclesiastical theology, submitted every proposition to the test of traditional interpretation. If a new teacher failed to answer to this test he became, *ipso facto*, anathema, altogether an outsider.

On the other hand, a number of the younger generation, not scholars, nor deeply learned in the accepted ecclesiastical and orthodox sense, led by their young leader, the Lord Christ, boldly maintained that the orthodox party had made the word of God of none effect by their traditions, which had become a stumbling-block and a burden to the people.

They were ridiculed and martyred. But their cause triumphed in the end.

A few days ago I was at a dinner party composed of members of a clerical society. There were seven of us present. The conversation turned on an absent member who was preparing a book for publication. It was connected with the results of modern psychical research. One of the junior members remarked, "It is a matter which will have to be reckoned with, and the investigation ought to be taken up by the Church, and not left almost entirely to those outside." Then the conversation turned into this new channel, and the following results emerged.

Three were sceptical as to the alleged psychical phenomena, and distinctly averse to "Spiritualism," both in practice and teaching.

Four were of opinion that it could not be put aside so lightly, that there was "a great deal in it" which deserved consideration and investigation, and that it would indeed have to be reckoned with.

Of the three, one was a canon, a scholar and educational expert. The other two were classical scholars of no mean order. All three were strictly orthodox. The dates of their ordination to the ministry were 1875, 1887, 1879. The four were not scholars in the above sense, but they were all readers and thinkers. The dates of their ordination were 1895, 1893, 1911, 1912. The absent one mentioned above was ordained in 1904.

The significance of the situation will need no emphasis on my part.—Yours, &c.,

BECKET.

### NEW PUBLICATIONS RECEIVED.

"Whence Have I Come?" By RICHARD A. BUSH. Cloth, 2s. 8d. *net*. Garden City Press, Ltd., Letchworth.

"Vagaries." Poems by CHARLES GRANVILLE. Cloth, 2s. 6d. *net*. Dryden Publishing Co., 10, Essex-street, Strand, W.C.

"The Great Peace: A Mosaic of Unrhymed Song," by JAMES L. MACBETH BAIN, 6d. Theosophical Publishing Society, 161, New Bond-street, W.

"True Irish Ghost Stories." By ST. JOHN D. SKYMOUR and HARRY L. NELIGAN. Cloth, 3s. 6d. *net*. Dublin: Hodges, Figgis & Co., Ltd., 104, Grafton-street. London: Humphrey Milford, Amen Corner, E.C.

From the Theosophical Publishing House, Adyar, Madras, India: "Concentration" (second edition), by ERNEST WOOD, 6d.; "Pictures of Buddhist Ceylon and Other Papers," by F. L. WOODWARD, M.A., 2s. 6d.

### SOCIETY WORK ON SUNDAY, JAN. 31st, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King gave a most instructive address on "What is Psychometry?" Mrs. Demuth kindly sang a solo; Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—25th ult., Mrs. Place Veary gave most successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Mr. Horace Leaf gave addresses and clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. M. Gordon; at 7, Mr. W. E. Long. Tuesday, at 8, Rev. Susanna Harris. Thursday, at 8, annual members' meeting.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave uplifting inspirational addresses, her morning subject being "Spiritual Communion." The evening address was followed by spiritual messages, which were all duly recognised. For next Sunday, see first page.

WOOLWICH AND PLUMSTEAD.—Trance address by Miss Violet Burton, "Peace and Quietness." Large after-circle. Sunday next, at 3, Lyceum; at 7, Mrs. Neville, address and clairvoyance. Wednesday, Mr. S. A. Hickinbotham, address.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Alderman D. J. Davis gave an interesting address, "The Battle of Life," and ably answered questions. Sunday next, Miss Violet Burton, address.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work. Evening, Mr. W. E. Long, address on "Apparitions." Sunday next, 11 a.m., service; 6.30 p.m., Mr. G. T. Brown, address on "Seeds Sown."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Interesting address on "Healing" by Mr. Lovegrove. Mr. Dimmick sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. and Mrs. Kent, address and clairvoyance. Friday at 8, public meeting. 14th, Mr. Eells.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Walter Howell gave a brilliant lecture, "Does God Commune with Man To-day?" Sunday next, at 11 a.m., usual service; at 7, Mrs. Miles Ord, address, followed by clairvoyant descriptions. Thursday, at 8.15, circle, members only.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. A. Punter gave a helpful address and well-recognised descriptions. Sunday next, at 7 p.m., Mrs. Mary Davies, address, "The Soul of Flowers," followed by "Flower Psychometry" from flowers from audience.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address and clairvoyance by Mr. Sarfas. Sunday next, at 3, Lyceum; at 7, Mr. Percy Scholey. 14th, Mrs. Peeling, of Plumstead. Circles: Monday, 7.30, ladies'; Tuesday, members'; Thursday, 8.15, public.—H. W. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss F. Morse gave a good address and descriptions. Sunday next, at 7 p.m., Mrs. Cannon, address and clairvoyance. Thursday, at 7, at Thames Valley Café, Mrs. Neville will describe auras, &c., from birth date.—M. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave excellent addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Miss Florence Morse, addresses and clairvoyance; also Monday at 8 p.m. Tuesday, 3 p.m., private interviews; 8 p.m., public circle, also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey, of Southampton, gave addresses, descriptions and auric readings. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley. Tuesdays at 8 p.m., Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Very interesting address on "Do we know God?" and clairvoyant descriptions by Mrs. Mary Gordon. Large after-circle conducted by Mr. Newman. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyant circle. Silver collection.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Address and descriptions—morning, by Mr. A. Moncur; evening, by Mrs. Neville. Sunday next, 11.30 a.m., Mrs. Still, address; 7 p.m., Mrs. Mary Gordon. Thursday, 8.15, Mr. Carpenter. 14th, 7 p.m., Mrs. A. Boddington.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beurepaire gave an excellent address on "Independent Judgment," and well-recognised descriptions. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, at 8 p.m., public; Tuesday, healing; Thursday, members only.—N. R.

**HOLLOWAY. — GROVEDALE HALL, GROVEDALE-ROAD. —** Morning, Mr. H. M. Thompson opened an interesting discussion on "Degrees of Spirit Control." Evening, Mr. H. Boddington gave an address and answered questions. Wednesday, Mr. Walter Howell spoke on "Does God Commune with Man To-day?" Sunday next, 11.15 and 7, Mrs. L. Harvey. Wednesday, Mrs. M. Clempson. 14th, 11.15, séance, doors closed 11.20; 3 and 7, Mr. G. R. Symons.—J. F.

**STRATFORD. — IDMISTON-ROAD, FOREST-LANE. —** Morning, Mr. Stidston read a paper on "Environment," which raised an interesting discussion; afternoon, Lyceum, conducted by Mr. Tee; evening, Mrs. Mary Clempson, trance address on "The Judgment Day," and clairvoyance. 28th, successful open circle. Sunday next, 11.30 a.m., Mr. Dennis, on "Man and his Faculties"; 3 p.m., Lyceum; 7, Mr. Karl Reynolds. 11th, Mrs. Pulham. 14th, Mr. and Mrs. Hayward.—A. T. C.

**NOTTINGHAM. — MECHANICS' LECTURE HALL. —** Mr. W. J. Leeder gave addresses and descriptions, morning and evening.

**TOTTENHAM. — 684, HIGH ROAD. —** Uplifting address by Mr. H. G. Beard on "The Divine Light."—N. D.

**BRISTOL. — THOMAS-STREET HALL, STOKES CROFT. —** Good addresses, morning and evening, by Mr. Woodland, of Cardiff. Other usual meetings.—W. G.

**BOURNEMOUTH. — WILBERFORCE HALL, HOLDENHURST-ROAD. —** Addresses and descriptions by Mr. Lamsley, of Portsmouth. 28th, Mr. H. Mundy spoke and Mr. F. T. Blake gave descriptions.

**TORQUAY. —** Mrs. Thistleton gave a trance address and clairvoyant descriptions. January 28th, public circle conducted by the president.—R. T.

**PORTSMOUTH. — 54, COMMERCIAL-ROAD. —** Mrs. M. A. Brownjohn gave addresses and descriptions, both morning and evening. Afternoon service for clairvoyance, with good results.

**PLYMOUTH. — ODDFELLOWS' HALL, MORLEY-STREET. —** Meeting conducted by Mr. Batchelor, stirring address by Mr. Blamey, subject "The Question." Solo by Miss Wilson. Mrs. Summers gave clairvoyant descriptions. Large after-circle.—J. W.

**STONEHOUSE, PLYMOUTH. — UNITY HALL, EDGUMBE-STREET. —** Meeting conducted by Mr. Arnold; address by Mrs. Easterbrook; Mr. Beesley also spoke. Clairvoyant descriptions by Mr. Dennis; soloist, Miss Drake.—E. E.

**SOUTHPORT. — HAWKSHEAD HALL. —** Addresses by Mr. A. E. Lappin on "Trust in God and do the Right" and "If I am Right, Thy Grace Impart." Clairvoyant descriptions by Mr. Lappin, Sapper Reynolds, and Private Eyres.—E. B.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE. —** Addresses and clairvoyant descriptions by Mr. Howard Mundy. January 28th, Mrs. Eva Christie spoke on "Till the Day Breaks," and gave descriptions.

**MANOR PARK, E. — CORNER OF SHREWSBURY AND STRONE-ROADS. —** Morning, spiritual healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address and clairvoyance by Mrs. Podmore.—A. H. S.

**PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. —** Mrs. Christie gave good addresses on "Self-Judgment" and "The Shadowland," followed by clairvoyant descriptions. Feb. 1st, Mrs. Christie gave a series of helpful messages and descriptions to a select circle. Jan. 27th, Mr. Abbott gave an address and Mrs. Farr clairvoyant descriptions.—J. McF.

**READING. — SPIRITUAL MISSION, BLAGRAVE-STREET. —** Addresses by Mr. P. R. Street on "Love and a Dream" and "Suggestion and the Law." Lieut. G. L. Ranking (Surgeon, R.N., late Captain R.A.M.C.), at home on short leave from the War, addressed the members of the Lyceum on "The Parting of the Ways." 25th ult., address by Mr. W. Ford (late of Bristol) on "The Day." Miss Mason gave clairvoyant descriptions.—H. A. N.

**MANOR PARK, E. — THIRD AVENUE, CHURCH-ROAD. —** Morning, healing service; evening, interesting address on "Spiritualism" and clairvoyance by Mrs. Annie Boddington. January 25th, ladies' meeting, Mrs. Edith Marriott, address and psychometry. 27th, address on "If a man die, shall he live again?" and descriptions by Mrs. Alice Jamrach. 28th, most enjoyable Social and Dance; thanks are especially due to the following ladies and gentlemen, as well as to the friends who provided refreshments: Mrs. Watson, Miss Ayton and Mr. W. Watson (songs); Miss Woodward, Mr. Lund and Mr. Watson (recitations). Miss Hubbard officiated at the piano. At the close a hearty vote of thanks was accorded to Mrs. Jamrach, to whom much of the credit for the success of the evening was due.—E. M.

certain result. There were six branches of Yoga: Union through Knowledge; Work; Love; Speech; Courage; Will. The lecturer, whilst not desiring to detract from the importance of the other branches, emphasised especially those of Hatha Yoga (Union through Courage) and Raja Yoga (Union through Will). The eight conditions necessary to accomplish attainment were Posture; Regularising and Deepening of Breathing; A Code of Ethics; Mantra (which has a similar effect upon the mind as deep breathing has upon the physical body); Introspection; Concentration; Meditation; Ecstasy. The lecturer's illustrative examples of the branches and conditions were instructive and interesting, as also was his ready response to the questions and discussion which the lecture elicited. At the close Mr. Adamson was accorded a hearty vote of thanks.—R. A. OWEN, Hon. Sec.

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**YOGA: ITS THEORY AND PRACTICE. —** On Thursday, the 28th ult., Mr. W. J. Adamson gave an address on "The Theory and Practice of Yoga" at the Spiritualist Institute, in Eberle-street, Liverpool. He said that one of the first claims of "Yoga," or "union," was that by doing a certain thing you would obtain a

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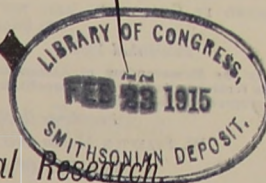
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No. 1,779.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 13, 1915. [a Newspaper.] PRICE TWOPENCE.  
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Seance for Clairvoyant Descriptions ... MRS. ANNIE BRITAIN  
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For further particulars see p. 74.

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Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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W. STANTON MOSES AND E. DAWSON ROGERS.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Wednesday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in "LIGHT," and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

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On FEB. 17th—

MRS. L. G. HARRISON will give Clairvoyance in the second part of the Counsel.

Friends wishing to stay for the evening Counsel may make arrangements for tea or refreshments.

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FROM

THE PRACTICAL SIDE OF THE SUBJECT

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*A Journal of Psychical, Occult, and Mystical Research.*

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## NOTES BY THE WAY.

In the "Star" of 3rd inst. appears a charming little story entitled "Haunted." The narrator tells how he and his friend the Major sat in a sheltered corner of the garden of a country house. The Major, newly returned from "the front," was considerably puzzled about the house in which he was a guest. There was something uncanny about it. He feared he would be unable to stay in it. He had an uneasy feeling that he had lived in it before, although he knew that he had not. "It is difficult to explain, and I can't explain it, but there it is," he says. And the narrator of the story proceeds:—

Soon after, we went into the house. I could see that my friend was almost painfully affected. It would be absurd to say that he was afraid; his attitude seemed rather to be one of strained expectancy, as though at any moment some obscure thread of memory might be touched into revelation. He limped before me into the smoking-room.

"I feel it least in here," he said. "Funny, to be haunted by a house."

"Better than being haunted by a ghost," I suggested.

"I'm not sure," he said, "that there isn't a ghost as well."

\* \* \*

After some more conversation, the Major proceeds to "rummage round the house" and discovers the clue to his puzzling experience in inspecting an attic.

"This explains," he said. "Directly I set foot in the room I knew." "Had you never been here before?" "Never . . . directly I saw this old wallpaper I knew. You see those running hounds and the fox and the huntsman, and that quaint tree. All just as she described them to me."

And then he explains how when a small boy his chief and dearest companion was a little girl. She fell ill and was taken away for a month, and it must have been to this particular house, for one of the rooms was turned into a playroom for her, a room which she described to her little companion on her return home. The Major continues:—

I remember now that she told me about that awkward turn in the stairs, and the carved panelling in the dining-room. I dare say she was never in the smoking-room. . . . And I am sure, yes sure, that it was her little ghost that I felt near me. She died when she was still a child. . . . She was a beautiful child and we loved each other.

\* \* \*

The tale is told with true artistic skill and feeling. There is a fragrance about it such as we rarely meet with in the fugitive productions of the daily Press, especially in these days, when, as Miss Lind-af-Hageby has pointed out, Art withers under the blighting influence of War. It was a pleasing experience to meet with such a story, not merely because its psychic interest made it an appropriate subject for quotation, but because of the qualities to which we have alluded. The author, Mr. C.

Kennett Burrow, concludes the tale in a strain worthy of the theme:—

He did not speak further then of the child, who suddenly, as it were, had reached out to him across the years. I could understand that he felt her, somehow, to be with him, and even I could believe that her pure spirit was near. The lines seemed to be smoothed from his face, and pain forgotten. The battered soldier was himself a child again.

It is a pity that such annals of the farther shore cannot always be so reverently and reticently handled. We fear that some of the grotesque elements in ghost stories—where the stories are not naturally fantastic—are the result of a lack of that same reverence in those who bring them to the attention of the outside world.

\* \* \*

An explanatory note at the end of "The Soundless Sound," by the Teacher of the Order of the 15, transcribed by Harriet Augusta Curtiss and F. Homer Curtiss (The Curtiss Book Co., Los Angeles, Cal., U.S.A., 75c.), informs us that the Order of the 15 is a non-sectarian spiritual movement for the advancement of Christian Mysticism. By "the Soundless Sound" the author means the voice that speaks to the soul in the silence, alike through Nature and through humanity, and in responding to which it comes to know "that this is not a world of confusion, of strange and mysterious happenings, but a world of Law and Love, a world of manifold expressions of Deity"—a gracious and helpful thought, which we feel is as true as it is helpful, but not so strikingly novel that it needs to be heralded in this fashion:—

O ye seekers for the Way! Ye whose ears are yet deaf to the Soundless Sound! To you comes a message from all the spheres through which the Spirit of Life Eternal presses onward, pulsating, rising, falling, beating the outward form into nothingness that the immortal Spirit of all things may be revealed to you, the Soundless Sound. Why hear ye not?

The foreword tells us that the book "comes as a cooling breeze at twilight after the heat and toil of the day," and "as the song of birds piping their good-night to the toil-worn." It may do so: we trust it will, though we think that the value of the ideas conveyed would in some quarters be more likely to receive its due recognition if it were advertised in less inflated style. But it would seem that lofty intelligences manifesting through transatlantic mediums are unable to convey the simplest lesson except in poetical and archaic language, and with a plentiful resort to apostrophe.

\* \* \*

It would have been something of an anomaly had Mr. Ernest Wood's "Concentration: A Practical Course" (Theosophical Publishing House, Adyar, Madras, 6d.) been a jumble of disjointed suggestions conveyed in involved and rambling sentences. The style would not in that case have recommended the matter. Fortunately no such criticism is called for. The book is intended as a practical manual, but if on that account the author has not (as he tells us he has not) endeavoured to make it especially attractive to read, he has succeeded in doing so without endeavour—succeeded largely by virtue of his command of direct, clear,

forceful English. This, with the admirable way in which the little work has been planned, conveys ample assurance that Mr. Wood practises what he preaches. The exercise of concentration, he tells us, is the domination of mind by a mood, stamped upon it by the will, so that all our thinking shall be bent to the purpose we have chosen. For the achievement of this end he proceeds to set forth a systematic course of helpful practices, which he states he has gathered and evolved during the past fifteen years. To reassure any reader who may be doubtful of the wisdom of trying such experiments he asserts—and in this he is supported by Mrs. Besant in a brief foreword to the book—that nothing but good can result from following the directions he gives as he has been careful to eliminate all the elements of danger which are so largely present in Eastern books on Yoga.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. JOHN HUNTER, D.D.,

ON

"MIRACLES, ANCIENT AND MODERN."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 16th, Mrs. Annie Brittain, of Hanley, will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 17th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, February 18th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Ancient Temples: Their Unity and Testimony."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

### THE MYSTERY OF THE ORIGIN OF EVIL.

BY CHARLES E. BENHAM.

The actual origin of evil seems to be one of the insoluble problems of theology, and in spite of the many ingenious apologies offered for its existence—some of which, it may be admitted, do throw a little light on the question, though none of them quite clear up the mystery—Friday's query, put to Robinson Crusoe, still remains unanswered, "Why God no kill the Devil?" It seems as if it must remain unanswerable by human intelligence, which has its very decided limitations, and must therefore expect to meet with insoluble problems in theology just as certainly as in mathematics and geometry.

And just as we do not cease to regard mathematics or geometry as exact sciences, simply because we cannot square the circle, so we need not necessarily distrust theology, or consider it at fault, because it can give us no absolute clue to such problems as the origin of evil or the mystery of pain. On the contrary, one feels more inclined to quarrel with those theologians who will not candidly admit the insolubility of such problems, but, like the circle-squarers, persist in presenting us with pseudo-solutions which, however plausible, are really deceptive and fallacious.

But, continuing the illustration of mathematics, there are approximate valuations of  $\pi$  which for practical purposes serve as well as complete and perfect squaring of the circle, and so there are approximate resolutions of the mystery of pain (such as we find in James Hinton's charming little book) and of the problem of the origin of evil, which do well enough as a practical working hypothesis, even though we cannot shut our eyes to the fact that they do not absolutely clear away all the difficulties that enshroud the subject.

For example, we may see that as long as man has free-will evil cannot be abolished, and we may see further that if free-will were taken away man would cease to be man and would become a mere machine, which would be inconsistent with every ideal of the creation of the race. This is an approximate solution of the permission (if not of the origin) of evil, and as such it has its practical value, but it leads to an uncomfortable and almost unthinkable corollary—a sort of inference that God Himself could not help the existence of evil, much as He would have liked to!

We may also adopt the hypothesis that evil is but a negation—not a positive quality, but a mere absence of good, just as shadow, or darkness, is not a thing in itself, but a mere negation, a mere absence of possible light. Here is a second approximation. Yet pain and evil are too terrible in their reality for the mind to rest quite satisfied with this analogy as a really perfect solution of the problem or even as a complete consolation when sin and suffering enter into our experience.

We may, in the third place, assume that evil is but uncompleted good; but that theory, again, however well it may serve us as a working hypothesis, can hardly satisfy the mind entirely in face of the sufferings of mankind, to say nothing of those of the rest of creation. Nor do any of these approximations quite reach back to the origin and source of evil. They at most touch only the mystery of God's permission for it to exist and continue.

The problem of the origin of evil is therefore surely better classed among the insolubles of human theology, taking what comfort we can and what practical help we can from such approximate solutions as the above, which are the best working hypotheses that human intelligence can offer. And if we bear in mind the fact referred to at the outset, that the exactest of sciences has its insoluble problems too, without any disparagement of that science being implied, we surely need not fear that a candid confession of our inability to fathom the mystery of the source of evil can in any way imperil the validity of theology.

What hand and brain went ever paired?  
What heart alike conceived and dared?  
What act proved all its thought had been?  
What will but felt the fleshly screen?

BROWNING.

## DIRECT VOICE PHENOMENA.

STRIKING SEANCES WITH MRS. WRIEDT.

BY MADELEINE JOHNSON.

It may interest readers of *LIGHT* to have my testimony added to that of others in the matter of "Direct Voice" and "Etherealisation" through the mediumship of the celebrated Mrs. Etta Wriedt.

I have had several quite private sittings with Mrs. Wriedt, who is a complete stranger to me, and totally unacquainted with my private life.

At the first sitting she lowered the gas a trifle and placed a trumpet on a chair beside me, which I adjusted to my ear. After a whirring sound, I presently heard a voice (with about the same intensity of sound as on a telephone) call me by my Christian name. In reply to my query, "Who are you, please?" this voice asserted itself to be that of a brother, who was accidentally drowned twenty-five years ago at Oxford (in his second term at St. John's).

He expressed himself as very glad to be able thus to speak with me, and appeared to be fully aware of all that had happened in the long years of separation. I asked if he were happy, and he replied, "Oh yes, in a way; but I can't imagine why I was taken so young, as you and I might have lived our lives so happily together; we understood each other—and now it makes me very sad to see you so lonely." He had been a brilliant scholar and exceedingly religious; I therefore asked him if all his learning was wasted. He replied, "No, nothing is lost," and then he entered on a discussion about theology, and spoke of God as of a great Power, upon which all could draw, and said I should be careful not to personify this Power. He then spoke with great irritation over the conduct of some friends of mine, and was evidently very angry. I defended them to no purpose. I repeat all this conversation as it contradicts the idea that all is bliss for the good, and that they are spared the knowledge of our sufferings.

At the second sitting Mrs. Wriedt turned the gas out, and placed the trumpet some distance away on the floor. At once a loud voice burst forth and gave cheery greeting. Mrs. Wriedt exclaimed, "It is 'Dr. Sharp'!" (I did not know this spirit.) "Yes," he said, "it is, and I am very pleased to meet you, Miss Johnson." He appeared to know me, and also that I had tried to get automatic writing, for he commenced instructing me in the matter, and said I used too short a pencil, and should have a glass of water beside me from which magnetism could be drawn. (It was a fact I had always used a short pencil.) Whilst he was talking, my brother came again, and brought an uncle recently passed over. I heard all three spirits talking at once. My uncle spoke in his own specially breezy manner, and even went so far as to tease me as to what my parents would say if they knew I was taking up Spiritualism. I replied that I was old enough to be mistress of my own actions, but at the same time should be glad of his opinion as to whether it was wrong, or in any case advantageous for me to talk with my dead as I desired to do. He said it was all right for me, but it would not do for all—which opinion my brother corroborated. He sent messages to his sons at the front, naming them correctly, and begged me to try and brace up my aunt to look less selfishly upon her lot. "Dr. Sharp" then told me I had a spirit guide called "Raphael" who sometimes impressed me to paint and write. I asked if this guide was always present. He said "No," but he comes frequently and when you are in need or danger." He subsequently added that this same "Raphael" was the great painter of old, and that he had entirely taught or impressed our great portrait-painter Sant, who I believe is still alive, and whom he asserted to be a direct descendant of Raphael. (This statement I am told is correct.)

At another sitting Raphael came and spoke to me himself, saying that in earth life he had loved to paint the Virgin and Christ, as he had thought of them; but now he would like to impress me, and others, to paint landscapes, seascapes, and sky-scapes. (I hope he will.)

At a third séance, directly Mrs. Wriedt had lowered the gas, we both saw a pale ball of light above our heads. It developed into a cloud, and eventually built itself up into the figure of a woman—very beautiful. To my inquiry, "Who are you, please?" a sweet clear voice replied, "I am Mrs. P——." (The name was that of a lady I never knew in her earth life, though I knew her son and daughters.)

She wrung her hands and groaned and sighed so deeply that Mrs. Wriedt and I both expressed our pity and desire to help—but she seemed as though she did not want this, asserting that she was quite happy when away from earth conditions, but she had come to tell me things she wanted me to know, and to guide me. Her agony of mind was over her son, who drinks, and who, she declared, had always repulsed her efforts to save him, and continued to do so now when she endeavoured to impress him with right thoughts. Weeping, she said that she longed to snatch him away from all his horrible associates, but could not. I suggested that we should pray for him, and that, perhaps, he was obsessed, as I had been told many drunkards are. This she denied, and after telling me what she wished, she departed, and "Dr. Sharp" came again and asserted very dogmatically that there were no spirits who satisfied their own evil cravings by obsessing drunkards or others, and that anyone who had told me so knew nothing about after-death experience. He said the only devils were the ones in the flesh, and that after death the evils of flesh dropped off, and all that was left of the spirit was love, in however undeveloped or small a quantity. My brother also came and said: "Here all is love; all misunderstandings are cleared away, and our real characters are known to all."

I noticed that "Dr. Sharp" must have tapped my brain, as he frequently answered unexpressed questions directly I had mentally formed them.

If these spirits were not the persons they asserted themselves to be, they were spirits who must have lived in daily contact with me, to know all that they did—and I cannot conceive of spirits with whom one has no connection being sufficiently interested, not only in me, but in all my friends, &c., to personate my dead. They got no fun out of it, that is certain; they not only expressed themselves in a far more human and natural way than I should have expected, but all they said expressed love and affection and desire to help.

## A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 14TH, 1885.)

The "Religio-Philosophical Journal" vouches for the truth of a statement that a lady has been in constant familiar intercourse with a deceased brother for more than forty years. "To this day that brother is with her as naturally and really as ever—seen and heard as are others of the household. 'Thousands of times,' she says, 'I have seen him and talked with him.'" In all such cases it should be distinctly stated whether the spirit was visible and audible to only one, or to all persons present. If not, the testimony has no value except for those who do not need it.

Mr. Crookes\* has been a model investigator. His ghosts, or materialised spirits, were visible, audible, and tangible to all present. He, and four of his friends, each armed with a camera, in one evening, with the electric light, took forty-five photographs of a ghost, in several cases with the medium on the same plate. Now, what has Mr. Lankester† to say to a series of scientific investigations, carried out with such thoroughness by a distinguished F.R.S.? The photographs exist, and there is Mr. Crookes ready to be cross-examined! If that is not reasonable proof, what is?

—From Editorial Notes.

WE take too little views. It is not the events of life nor its emotions, nor this nor that experience, but life itself which is good.—PHILLIPS BROOKS.

\* Now Sir William Crookes, F.R.S. † Now Sir E. Ray Lankester, K.C.B.

## "LIGHT" AND THE WAR.

We have received from a lady reader of German nationality, residing in Brazil, a long letter which, while testifying to her interest in this journal, upbraids us for our attitude towards her country in the present struggle. Her letter also contains a number of charges against this country and an attack on the British Press generally for gross misrepresentation of the facts concerning the great war. We do not feel it necessary to go into the question here. The newspapers and books of the English-speaking world are full of matter which should be sufficient to justify our position if it needed any justification. Doubtless the same would apply equally to the literature of the Latin countries of Europe. We deplore, fully as much as our correspondent can, all the misery and devastation which the war has caused, but on questions regarding its origin, the official documents, which our correspondent does not appear to have had the advantage of perusing, should be regarded as the final court of appeal. We should be sorry, however, if she supposed that in allying ourselves with those to whom Prussian militarism and its insane ambitions are an abomination, we are inspired by any hatred towards Germany and Germans as a country and a people.

We have also a letter from the Baronne de Sinner, of Berne, who, as an Englishwoman married to a Swiss, protests against the British attitude towards the German people. To this letter most of the foregoing remarks will also apply. We have retained both letters for a considerable time before making this reply, feeling that in the meanwhile some of the facts of the situation might come to the knowledge of our correspondents through the general Press. It is not improbable that since the letters were written both ladies will have learned more of the real situation than at the time when they addressed their protests to us. Some of the events of the last six weeks which must have come to their notice may serve to correct the impressions under which they originally wrote.

It may interest these correspondents and other readers to read the testimony of a distinguished German in New York, as reported in the Press of that city.

Dr. Otto Sattler, Secretary of the German Association of Culture, New York, said :—

"I am a German. I received in Germany the best training which Kultur can give, but I am against this war because the war was never wanted by the common people."

Dr. Sattler said that the war had been brought on by the military clique in Germany, and the common people had been compelled to fight at the bidding of the aristocracy.

That is the testimony of a German. Now we take that of an American, Mr. Church, president of the Carnegie Institute at Pittsburgh. Here is a portion of a letter addressed to ninety-three of the most prominent leaders of thought in Germany, represented by Dr. Fritz Schaper of Berlin :—

What will the good conscience of the German people say when, in spite of its passion in the rage of war, it grasps the awful significance of the confession of its Imperial Chancellor? "The wrong that we are committing." The wreck and ruin of a country that has done you no injury, the slaughter of her sons, the expulsion of her King and Government, the blackmail of her substance, the destruction of her cities, with their happy homes, their beautiful monuments of historic times, and the priceless works of human genius! "The wrong that we are committing." Worst of all, when the desperate and maddened populace, seeing their sons slain and their homes in flames, fired from their windows in the last instinct of nature, your troops, with barbaric ferocity, put them to the sword without distinction of age or sex! The wrong! Oh, Doctor Schaper, if these conditions should ever be reversed and these foreign soldiers should march through the streets of Berlin, would not you, would not all of my ninety-three correspondents, if they saw their homes battered in ruins and their sons dead in the streets, would they, too, not fire from their windows upon the merciless invaders? I am sure I would do so!

We leave the matter there. It is surely unnecessary to say more.

LORD, we pray not for tranquillity, nor that our tribulations may cease; we pray for Thy Spirit and Thy Love, that Thou grant us strength and grace to overcome adversity.—SAVONAROLA.

## THE GENESIS OF THE FAIRY LEGEND.

On Wednesday, the 3rd inst., Miss Florence Morse (in consequence of the regretted absence, through illness, of Mrs. M. H. Wallis) answered questions from the audience at the usual meeting at the offices of the Alliance.

The following reply was given by Miss Morse's control to a question as to whether a spirit can be said to have dimensions, the questioner quoting fantastic statements by seers as to spirits dwelling in the human aura or "sweeping through a room like flocks of birds or beves of bees" :—

Certainly in the present state of human development and in the present state of development of all those spirit beings who are able to hold communion with the earth-life, a state of existence without dimensions is unthinkable. The very existence of intelligence able to convey its thoughts to your own minds depends in present conditions upon an organism; and an organism that has neither length, breadth, nor thickness is inconceivable. Therefore in all states that you are related to at the present time, and are likely to be related to for hundreds of years to come, length, breadth, and thickness would apply to the spiritual being just as they do to yourselves. Because you do not see a spirit, because you cannot touch a spirit, because you cannot in ordinary circumstances weigh a spirit, the majority of people fall into the error of supposing that in its own state the same facts apply; but in the spiritual realm we are as solid and as real as you are yourself in your state. It is a difference of condition, a difference of conditioning, but each in his own degree and state is as real as the other.

Therefore, should it be possible for any of you here this afternoon to gaze with spiritual eyes on the one who is speaking to you, you would see a body possessed of head, trunk and limbs, apparently of a certain height, a certain weight; and in the condition in which I live you would find, should you be transported to that condition, that my hands were as solid as your own and my height perhaps greater than your own, my whole appearance being simply that of a man. The same thing would apply to yourselves. You would be yourselves, bearing the outward semblance of what you were at the best of your earthly life.

Referring to the latter portion of the question the control said that if a clairvoyant described spirits as dwelling in the aura of an individual he or she was merely using language in an inexact manner. Instead of "dwelling in the aura," possibly a better description would be "rendering themselves visible in the aura," because the aura even of the most exalted person only covered a limited space and it would be impossible for spirits to dwell therein with any convenience to themselves or the person concerned. As to spirits flying in "flocks" through a room, that was because the clairvoyant saw the matter in that particular way. The only illustration that seemed to suit the case was that of looking through the wrong end of a telescope where everything is reduced in size. The seer looking through the spiritual atmosphere might see spirit beings in this diminished way; apparently a vast number passing along at an immense distance might appear to be proceeding through the room in which the seer stood. It was the distance which made the spirit appear small to the untrained observer, who might be misled by the clearness of what he saw.

The Chairman asked whether this explanation would not account for the idea of fairies, and the control replied that undoubtedly it would. It was a matter very difficult of explanation, but it was a common experience that the clairvoyant faculty sometimes developed itself on a miniature scale, and the things seen were all greatly reduced in size. Sometimes, of course, the previous explanation would apply—namely, that what was seen was at a very great distance. Therefore the full explanation of the matter seemed to be that people, seeing spiritual beings on this small scale, and apparently engaged at times on activities designed to assist their friends on earth, conceived the idea of fairies, and this idea becoming overlaid with mythology and the folk-lore of the time, produced such a medley that it was almost impossible to disentangle the real from the fanciful.

PEACE is more strong than war—and gentleness,  
Where force were vain, makes conquest o'er the wave;  
And love lives on and hath a power to bless,  
When they who loved seem hidden in the grave.

—LOWELL

## A MANIFESTO FROM MR. W. T. STEAD?

## THE GREAT PYRAMID: ITS OCCULT ASPECTS.

## PROPOSAL FOR AN INTERNATIONAL CONFERENCE.

Communications, or alleged communications, from the late Mr. W. T. Stead have been so numerous and often so very dubious that we naturally accept them with reserve. Mr. Edward S. Pickard, of 24, Second-avenue, Heworth, York, lately sent us the subjoined message, before printing which we entered upon a correspondence with his sister, Miss Pickard, one of the recipients of the message, regarding its authenticity. This lady, whose letters display a critical judgment and a clear understanding of the question, represents herself as absolutely convinced of the source of the message. So we give it for what it is worth, with the following preliminary statement by Miss Pickard, who resides at the same address:—

Miss Pickard, the recipient telepathically (with her brother) of the following communication, invites correspondence with any persons who have received what they regard as reliable messages from the same source. This invitation is given with a view of correlating and comparing such communications and thus learning all we possibly can of the nature and scope of W. T. Stead's great activities since his departure, and thereby also learning more of the methods and powers of our friends in the spheres beyond. Will anyone expecting a reply please enclose stamp.

## COMMUNICATION RECEIVED ON JANUARY 19TH, 1915.

No one having been able to coerce me into silence, I am still actively at work for the world's benefit. And I wish that someone or other may publish on my behalf what I now utter through these two mediums.

"The war-cloud having been over us for a few months now without any great progress having been made in any direction, we admit that we are baffled and are looking for an answer to our questioning from heaven." This word has been reaching me from so many people's minds, and has passed through me to the spheres beyond, that I, William T. Stead, am now commissioned to give one of the answers direct, and to give it with no uncertain sound.

No one is able to forecast the result of the war upon any one nationality without consulting with the others. And a European Conference is becoming desirable, for which there must be an armistice of hostilities between the belligerents.

The complications of the situation having been more particularly difficult to solve by those not among the belligerents than even by those who are at war with one another, we see very plainly that they all must be consulted together. For the interests of every nation are involved.

We should propose that in Rome would be a suitable place of meeting. We suggest that every nation be asked to send its delegates, the number for each being in exact proportion to the populations they represent, without any regard to whether they be looked upon as superior or inferior people by the others. We ask that they should choose for themselves in what way they would select their representatives. We do not suggest that you should ask America to join with you in this conference, as it more particularly concerns yourselves. The President of the United States will be the umpire at a later stage. Such a conference would not end the war, but it would very considerably reduce the friction. And it would relieve everyone and give them time for consideration.

We propose that the King of Italy be invited to preside at the conference, but to have no authority over the others and with no casting vote. (He would not vote at all, Italy herself of course being represented in the same way as the others.)

Now we ask that this be published broadcast over England as my suggestion, in the same way as if I were still with you as the editor of the "Review of Reviews."

The message is definite and emphatic enough, whether it actually emanates from the late Mr. Stead or not, and, judging it simply on its merits, it appears to be a proposal worth consideration. One main objection we see is the improbability of such a suggestion being entertained by the powers that be, even if it came with the *imprimatur* of some leading mind still in the flesh. For it has been frequently announced that no armistice would be permitted by the Allies lest it might be abused by the enemy nations.

WHAT seems to grow fairer to me, as life goes by, is the love and peace and tenderness of it: not its wit and cleverness and grandeur of knowledge, grand as knowledge is, but just the laughter of little children and the friendship of friends, and the cosy talk by the fireside, and the sight of the flowers and the sound of music.—J. H. GREEN.

On the 4th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "The Great Pyramid." After describing in detail the locality and structure of the pyramid, the lecturer proceeded to review many of the theories advanced concerning its age and object. The researches of able men revealed the most astounding facts connected with the sciences of geometry and astronomy, from which it might very naturally be deduced that the structure was erected to demonstrate for all time the principles associated with those sciences—a view more attractive to the thoughtful mind than that it was only a pile of stones containing a grave, and that its gigantic proportions were merely determined by the accident of a long royal lifetime. Mr. Vanstone further showed by reference to certain obvious mathematical facts that the building was evidently erected in all its detail and dimensions according to a design which could not be evolved or varied by the progress of events, but was predetermined. Now the great problem to solve was not so much when the pyramid was erected or whether Khufu was really buried there, but what was the real object in view, and what was the teaching underlying its mystery. Some solution to the problem certainly seemed to be advanced by those who associated the pyramid with "The Book of the Dead"; and it was quite possible that, rightly interpreted, this famous document might explain much, and perhaps in its light and coupled with the experiences and conclusions drawn by many occultists it might not be unsafe to venture the suggestion that the pyramid was designed and used for a place of higher initiations in which the postulant was no novice but a past-master in all save the highest secrets of this profound philosophy.

The lecturer then, without referring to the ritual, proceeded to relate the progress of the initiate's experience in absorption into the Divine consciousness of Pity, Wisdom, Beauty (Love) and Power. He further contrasted the simplicity of the architecture of the pyramid with the complexity of the temples, and suggested that the same contrast would be found in comparing the ritual. Therefore it would be significant to note that no religion or sect could lay exclusive claim to Divine inspiration or authority which were universal and all-inclusive.

## "ALL TRUTH IS RELATIVE, NOT ISOLATED."

Some time ago a writer in *LIGHT* observed that "Nothing in the material world is the truth; it is all relative truth." The question "What is Truth?" is somewhat vague, and cannot be answered apart from a context of circumstances, which give it intelligence, completeness and a *raison d'être*.

Might not "Truth" in its all-embracing sense equal "Idea"; an idea which is working itself out and through, by means of substance which is to produce phenomena. This idea would have to pass through many stages in the process of development before it stood self-manifest as a seed maturing into a blossom.

There are stages and definite turns and characteristics arrived at in the maturing or building process, and these might be termed co-related or lesser truths, but every one is equal in importance to the completeness of the whole.

Only within its own stage of unfoldment is a lesser or greater truth an actual truth for the time being to itself; all stages *pre* and *post* being comparatively untruths and unassimilable to it.

Every rung in a ladder represents a truth limited to its particular rung but every rung is required to make the *tout ensemble* and is connected with every other rung.

"Truth absolute is in God alone." God being infinite, truth must be infinite. When, therefore, we arrive at the boundless ends of infinity we shall possibly know what "God" and "Truth" are, and shall then have plucked the little flower from out the crannies—root and all!

F. H.

NATURAL things  
And spiritual, who separates these two . . .  
Paints futile pictures, writes unreal verse.  
—ELIZABETH BARRETT BROWNING.

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## THE SPIRIT THAT WINS.

It is a sign of grace in the community to day that it is frankly impatient of feebleness. It is contemptuous of timidity, and detests the sickly, whether in virtue or vice. It is inclined to glorify audacity and decisiveness even when they are applied to dubious purposes. However much it may hate a man or a movement its resentment is mingled with respect, even admiration, when it recognises in one or other the presence of "backbone"—the mark of the "good fighter."

Whatever may have been or may be the weaknesses of the Spiritualistic movement—and these have been the theme of critics both within and without its ranks—it has never had any lack of valorous defenders, men who have cheerfully risked for its sake reputation and every worldly advantage. Only those who have spent years behind the scenes can sufficiently appreciate how much magnificent courage and self-sacrifice have gone to the work of maintaining our movement and carrying it forward in the teeth of the most malignant and unscrupulous opposition. We talk of the veterans with but an imperfect realisation of all that they underwent in defence of a truth which they esteemed as of more importance than life or fortune. And they came from all ranks and conditions of life. Looking back through old files of the spiritual journals of a generation ago we find the representatives of the Peerage, the learned professions, the Army and Navy, the Press, Literature, Science and Art, Finance and Commerce—we are not putting them in what we conceive to be the order of their relative importance—and avocations of all kinds. Some of the names are those of distinguished men, and to these we accord exceptional honour, for a fierce light beat upon them. They stood conspicuous in the eye of the world, and by testifying to the faith that was in them they took risks which do not fall to the lot of the ordinary citizen. In the popular phrase they "stood to lose" far more than the average man, and to incur a degree of unpopularity only to be measured by reference to the distinction they had attained, and such further rewards as they might gain by standing well with the world. A few of these men are with us yet, full of years and honours—and with a further harvest of distinction yet to be reaped, for when, in years to come, the world with clearer sight comes to "count up its jewels," their names will stand out brightly on that Roll of Honour which every generation revises afresh, in the light of fuller knowledge and truer appreciation of those who have served

humanity well. Their deeds will have withstood the winnowing of the years which cast inevitably to the winds everything which has not virtue in it.

But there will be honour not only for those who stood high in their vocations but for many names humble in the world's esteem—those of men who each in his degree gave what he could to the cause which he had at heart. Many of these men, while they had the protection of obscurity, were not defended by the rank and wealth which in other cases muffled the tones of detraction and made private slander more politic than open abuse. These men—all honour to them—endured the rough and tumble of the fight. The brickbat or the clod of turf was always available as a weapon to their clownish adversaries, who had no better argument at hand. And the heroes of the mine, the railway, the counter and the workshop went through it all without whimpering, until, their souls well-knit and all their battles won, they went to their reward. They were the pioneers, making the way easier and safer for those who follow them to-day, and leaving behind them not only the truths they had garnered but an example of courage and fortitude. Some of them, we are glad to think, managed by sheer weight of character to live down the hostility of their enemies and to extort that respect which is always yielded at last to boldness and tenacity.

The facts and principles for which our pioneers fought are now less unpalatable to the world than they were. They have filtered into the general mind and manifest their presence in many forms. To challenge or to deride them has become a mark of mental backwardness. But there is still a disposition amongst some of those who follow the new light to speak with bated breath and whispering humbleness, to dilute and disguise the truth, because against a background of make-believe and compromise its form stands out stark and incongruous. But there is that in every man which detects instinctively the presence of the timid and temporising spirit in others. To speak out our message "plump and plain," without extenuation or apology, may disconcert our fellows and lead to discomfort and perplexity, but in the end it wins respect for the messenger and ultimately for the message. The world to-day is passing beyond the stage of shame-faced concealment of truth in any department of life. A new generation, candid, free-spoken and impatient of the stuffy hypocrisies of the past, has arrived on the scene. It has lost none of the respect which the old generation had for strength and courage. ("Bravery," said Thackeray, "never goes out of fashion.") Let us speak our truths plainly and boldly, and afterwards they will be eloquent for themselves.

## REVIVAL OF "JULIA'S BUREAU."

On Saturday evening last the "W. T. Stead" Borderland Library and Bureau, a re-establishment of Mr. Stead's Borderland work, was informally inaugurated by a séance, given by Mrs. Etta Wriedt, of Detroit, U.S.A., to the Executive Committee and Vice-Presidents. The headquarters of this Bureau whose object is "to comfort those who mourn" and "to help them to communicate with their loved ones who have passed on to another world," is most appropriately Mr. W. T. Stead's former editorial sanctum, at the "Review of Reviews" offices. Among those present were: Baroness Barnekow, Mrs. Bayley Worthington, Miss Lind-af-Hageby, Lady Muir Mackenzie, Miss Felicia R. Scatcherd, Mr. Platon E. Drakoules, LL.D. (the translator of "Julia's Letters" into Greek), Mr. A. P. Sinnett, Vice-President of the Theosophical Society, Captain Seton-Karr, the well-known explorer, and General Sir Alfred Turner, K.C.B. Many voices, including that of Mr. W. T. Stead, greeted those present, and some convincing proofs of identity were given. Miss Estelle W. Stead is President of this new Bureau.

## PSYCHIC SCIENCE IN RELATION TO THE WAR.

BY MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 28th, 1915, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 68.)

Some people were made poor through war, some very rich. There were trades which actually flourished and batted on the miseries brought about by the war.

There were two kinds of defenders of war. First, the people who regarded it as a necessary and unavoidable evil. They said it was human nature to fight. Some fought in the law courts (laughter), some with physical weapons, but the fighting instinct was universal.

Another class was the people who frankly said war was a good thing; that it was God's medicine—a drastic medicine but absolutely beneficial. The most prominent example of this type of militarist was Bernhardt.

Miss Lind-af-Hageby here gave one or two extracts. Bernhardt declared that war was "a biological necessity of the first importance," and cited with approval Luther's bold statement that "in the business of war men must not regard the massacres, the burnings, the battles and the marches, &c."

Moltke had said in his famous letter to Bluntschli:—

A perpetual peace is a dream and not even a beautiful dream. War is one of the elements of order in the world, established by God. The noblest virtues of men are developed therein. Without war the world would degenerate and disappear in a morass of materialism.

Lest some of her hearers should imagine that this kind of war defender was only born in Germany Miss Lind-af-Hageby next quoted Ernest Renan: "War is one of the conditions of progress, the sting which prevents a country from going to sleep and compels satisfied mediocrity itself to awaken from its apathy." And that elusive personality, Colonel Roosevelt, had expressed the opinion that "By war alone could we acquire those virile qualities necessary to win in the stern strife of actual life." Kingsley and Ruskin had also spoken in praise of war.

Many people defended war from this point of view on the Christian ground and those, in the lecturer's view, were the most peculiar of all. She had referred already to the position taken by the early Christian Church and could give quotations from Tertullian and Origen as to the wrongfulness of any resort to arms. When the present struggle broke out an unfortunate curate, who held to this early teaching, one day offered up prayer for the Germans, with the result that he was told that he was no longer needed in the Christian Church. This incident showed that one must be careful how one expounded Christian principles in the twentieth century.

The Bishop of London preached a sermon in St. Paul's Cathedral (which was published in a "dreadful little pamphlet" entitled "Kaiser or Christ?") in the course of which he said:—

May it not be that this cup of hardship which we drink together will turn out to be the very draught which we need? Has there not crept a softness over the nation, a passion for amusement, a love of luxury among the rich and of mere physical comfort among the middle class? Not such was the nation which made the Empire, which crushed the Armada, which braved hardships of old and drove English hearts of oak seaward round the world. We believe the old spirit is here just the same, but it needed a purifying cleansing draught to bring it back to its old strength and purity again.

Miss Lind-af-Hageby regarded this as the German militarist argument over again, and asked her audience to listen to Bernard Shaw's reply to the Bishop (we abridge the quotation):—

It is quite true that ill-bred and swinish nations can be roused to a serious consideration of their position and their destiny only by earthquakes, pestilences, famines, comets' tails, "Titanic" shipwrecks, and devastating wars. . . . Ivan the Terrible did undoubtedly make his subjects feel very serious

indeed; and stupid people are apt to believe that this sort of terror-stiffened seriousness is virtue. It is not. Any person who should set-to deliberately to contrive artificial earthquakes, scuttle liners, and start epidemics with a view to the moral elevation of his countrymen would very soon find himself in the dock. Those who plan wars with the same object should be removed with equal firmness to Hanwell or Bethlehem Hospital. A nation so degraded as to be capable of responding to no higher stimulus than that of horror had better be exterminated, by Prussian war lords or anyone else foolish enough to waste powder on them instead of leaving them to perish of their own worthlessness.

Miss Lind-af-Hageby thought her hearers would agree that humanity would be a poor race if it could not arouse itself morally or spiritually except through murder or robbery on a wholesale scale.

Of the principle of war for war's sake no better exposition could, in her opinion, be found than in the translation by Professor Morgan of the German War Regulations. In that book they would find all the qualities she had enumerated stated scientifically from the point of view of Clausewitz. That writer laid it down that "to introduce into the philosophy of war itself a principle of moderation would be an absurdity. War is an act of violence which in its application knows no bounds." As to the means of conducting war we were told that "all those measures which could be taken by one State against the other, in order to attain the object of the war, to compel one's opponent to submit to one's will . . . may be summarised in the two ideas of Violence and Cunning."

What is permissible includes every means of war without which the object of the war cannot be obtained; what is reprehensible, on the other hand, includes every act of violence and destruction which is not demanded by the object of war.

That was a very wide philosophy of war. It reminded the speaker of the dictum of some scientific people that "nothing is cruel that is really necessary." The point was "What is necessary?" Once admit the force of such a dictum and you could have no system of ethics whatever. So we found in this German War Book the most detestable things—bribery of the enemy's subjects, acceptance of offers of treachery, exploitation of the crimes of third parties (assassination, incendiarism, robbery and the like)—allowed because they were considered necessary. Again, we were told that "the compulsion of the inhabitants to furnish information about their own army, its strategy, its resources and its military secrets" was a severe measure which would doubtless be applied with regret, but "the argument of war will frequently make it necessary." After a quotation of the awful practices of Napoleon one came to a very illuminating reference to the humanitarian considerations which dominated the thought of the last century and which "not infrequently degenerated into sentimentality and sickly emotion," with the result that "there have not been wanting attempts to influence the development of the usages of war in a way which was in fundamental contradiction with the nature of war and its object." To guard against the danger of an officer arriving at false views about the essential character of war and entertaining excessive humanitarian notions he was recommended to steep himself in military history.

"In connection with this," said Miss Lind-af-Hageby, "it is interesting to record that a great number of German officers have gone insane in consequence of the deeds which they have had to do in the course of this war. No doubt the German War Book would say these men had been infected by flabby humanitarian emotion. I can only say I respect them."

The speaker continued: "Napoleon said a battlefield was a beautiful sight. I have seen several battlefields. Anything more calculated to fill you with shame at being a member of the human race I can scarcely imagine."

"We cannot be surprised at the view of the extreme militarist party, but we can be surprised when men and women who call themselves mystics—Christian mystics—tell us that they too see beauty in warfare."

Miss Lind-af-Hageby here quoted from the recent articles by Dean Inge and Miss Evelyn Underhill in the "Quest." The Dean said that mysticism does not regard the impoverishment of a nation as necessarily

a great evil, if the change leads its citizens to devote less time to getting and spending, and more to art, science, religion, and philosophy. The mystic does not confound greatness with bigness in nations or in individuals.

"True," was Miss Lind-af-Hageby's comment, "but if Dean Inge thinks that the widowing of women, the rendering of children fatherless, the throwing of hundreds of thousands out of employment and the general destruction will conduce to the greater development of art, science, religion and philosophy, I can only advise him to give up his cloister and study life in the outdoor world."

To Miss Underhill (and there were few women for whom Miss Lind-af-Hageby entertained a higher admiration) military energies constituted "a school of virtue with which we cannot afford to dispense." The mystic, in reading the newspapers, found them enforcing the conviction that "the ideals of the camp as well as the ideals of the stud-farm are included in God's thought for man, that the schooling of the race was incomplete without the bitter discipline of war." "War," Miss Underhill declared, "is a crucible for souls."

"I wonder," exclaimed Miss Lind-af-Hageby, "if she knows what she is talking about—whether she knows the horrible brutality of war!" The speaker thereupon proceeded to quote two or three out of a whole collection of extracts, showing the brutalising effects of war, which, as a matter of psychological interest, she had made from the papers. One writer spoke of the "amusing time" he and his companions had had chasing Uhlands, and compared it to a grand hunt. Another said it was just like chasing rabbits.

But perhaps some of her hearers would ask whether she meant to suggest that the greatest and noblest emotion—that of patriotism—was of no value. Let them analyse patriotism. It was an ever-expanding emotion. Beginning with love of family it extended to the nation, but the day would come when we should feel that we were citizens of the whole world. The friendly rivalry between one boys' school and another, or between Oxford and Cambridge, did not extinguish the spirit of brotherhood. Let them suppose the advent of a mighty airship from Mars, the near approach of which would mean the destruction of all the great cities, London, Berlin, Paris, &c. Faced with a common foe much worse than the individual army of any one of them, the belligerent nations would make peace within five minutes. The emotion of patriotism had successively evolved from the patriotism of the tribe, the family, the city jealous of the dominance of other cities, the county at variance with other counties. But the way of civilisation was to extinguish that feeling till all the elements that went for strife and hatred and distrust of the foreigner were eliminated in the consciousness of brotherhood.

(To be continued.)

## STRANGE STORY FROM THE BATTLE FIELD.

### THE ADJUTANT AND HIS BIBLE.

A correspondent sends us the following report culled from a provincial journal. As he observes, the incident is so very extraordinary as to appear to be beyond the pale of mere coincidence:—

At Braintree, on January 29th, a lecture was delivered by an Adjutant on incidents of the war and doings at the front, where the lecturer was recently wounded. Mr. J. W. Hayes, divisional secretary of the Y.M.C.A., presided. The lecturer exhibited a red leather-bound pocket Bible, which he said saved his life. The Bible was presented to him by his mother on his leaving for the front, and he carried it in his hip pocket. On the fly-leaf his mother had written a verse from the 91st Psalm, "He shall give His angels charge over thee, to keep thee in all thy ways." The officer showed the Bible, cut half-way through from the back cover up to the 91st Psalm, and said a piece of shrapnel struck the Bible as it was in his pocket, and penetrated as far as the very Psalm which his mother had quoted on the front page.

It is the small men and not the great who hold their noses in the air.—SIR A. CONAN DOYLE.

## "THE GREAT SOCIETY."

The two great general methods by which we may deal with the problems of the individual and of society are the external and the interior modes. One is circumferential, if not superficial, served mainly by the inductive form of reasoning; the other is central, although the assumed centre may really be near to the circumference, and has the deductive process of thought as its chief instrumentality. Clearly the latter is of lasting value in proportion to its right centralisation and to its inherent power of radiation, like light, in every direction. That is why so many deductive systems of thought have been like the prismatic soap-bubble, both in their beginning and end, and why the Baconian method got its vogue and kept it so long. Starting from a false centre, the whole structure of thought may be worthless or worse, the indubitable logic of it notwithstanding. With the other method it is different, for while the operation of thought may be carried to false centres, the outside facts, if properly ascertained, remain facts still. Hence the external popularity of the external method in materialistic times.

While his earlier book, "Human Nature in Politics," was an analysis of representative government, that turned into an argument against nineteenth-century intellectualism, Graham Wallas's later work, "The Great Society,"\* is an analysis of the general organisation of a large modern state—an analysis that at times turns into an argument against certain forms of twentieth-century anti-intellectualism. This book was written "with the practical purpose of [bringing the knowledge which has been accumulated by psychologists into touch with the actual problems of present civilised life," and is in the main one of the external order; nevertheless it offers evidence that the author is quite aware of the limitations of scholastic psychology, as when he thus ends the chapter on the Organisation of Happiness, and concludes his volume of three-hundred-and-ninety-odd pages with "The Great Society":—

Here we reach the point where our examination of the conditions of happiness, and indeed the whole method of psychological analysis, ceases to be a sufficient guide to life. It is rather through philosophy than psychology, rather through general interpretation of the universe than through a detailed study of so small a part of it as our own minds, that the call of the Extreme makes itself most clearly heard.

For "Extreme" let the reader understand Supreme, and he will be near enough to our author's meaning. The former word is used in the sense of Aristotle when in the "Ethics" he expresses himself in this way: "Virtue is rightly defined as a Mean, and yet in so far as it aims at the highest excellence, it is an Extreme," which dictum is a small but not unimportant example of the defects of the external in psychology. It is temperance, not virtue, that is rightly definable as a mean.

Wallas justly remarks that the achievements of the trained psychological experimentalists, with their mechanical apparatus in specially equipped laboratories, have been most notable in the frontier region between physiology and psychology, and that the facts of human nature that are of the greatest importance to the social psychologist are precisely those to which laboratory methods are least applicable. We may add that much of the so-called psychology of the schools is not psychology at all. For instance, in a book entitled "The New Psychology," there is described as a psychological experiment the boiling of a live frog so gradually that the creature gave no sign of undergoing the process. If this experiment were applied to the operation by which lobsters become red and edible, it would have a reflex psychological value, wholly absent from the "New Psychology" purpose.

A consequence of the external method in psychology is the variation in the lists of complex "dispositions," into which psychologists divide the common facts of human nature. Most of them include hunger, parental affection, play, pugnacity, hunting, curiosity, fear, gregariousness, shyness, cleanliness, acquisitiveness, display and constructiveness. To such a list, Wallas remarks, each applied psychological science makes its own special additions:—

The future science, for instance, of architectural psychology.

\* "The Great Society." A Psychological Analysis. By GRAHAM WALLAS. (Macmillan.)

will add the æsthetic sense of symmetry, and the queer little instinct which makes us desire to sleep with our feet towards the light, while the psychology of baby minding will emphasise the instinct which inclines the baby to put any small newly-observed object into its mouth.

Of the simple or elementary dispositions (the senses, memory, association, habit, fatigue, &c.) it may be mentioned that they are in scholastic practice classifiable either as physiological facts observed from outside, or as forms of consciousness (cognition, conation, feeling) observed from within. Compare such psychological data with those of the Harmonial psychology, pre-eminent illustrations of the interior mode of analysis. Take the six progressive forms of Love, *viz.*, self-love, conjugal love, parental love, fraternal love, filial love, universal love, with their variations from the physiological, or normal state, into those that are pathological, states of deficiency, excess, misdirection. With the progressive forms of wisdom, the principles of use, justice, power, beauty, aspiration, harmony, in combinations and permutations incalculable, these few simple but central, or truly elemental forms of psychic force move the whole human world from centre to total circumference—from the lowest depths of grossest selfishness, folly, murder, and all evil, up to the most exalted heights of heaven upon earth. It is only just to observe here that Wallas writes:—

Man inherits a nature, whether "material" or "vital," or "spiritual," containing many thousands of dispositions [many of which] should be left rather to anatomy and physiology than to psychology.

There is more than a clamant terminological need betrayed by expressions such as these:—

A man may "love" his whole species but he only "likes" those whose names and faces and characters he can recall without conscious effort.

That pale-faced boy first knew love, not when he first looked at a girl whom later he might marry, but when a dirty picture-postcard caught his eye, or he watched a suggestive film.

In the space at our disposal it is impossible to indicate the value of recorded experiences and suggestive facts enriching "The Great Society," which cannot be read in the modern hop-skip-and-jump manner, and may not be formally reviewed within the compass of a brief article.

#### THE PERSISTENCE OF FORM.

Surely Spiritualists have lived long enough in the foggy atmosphere of thinking the next life to be a sort of airy, vaporous, unsubstantial existence, a kind of dream, unreal and visionary, in which we have no organs, no senses, and, in fact, nothing that makes a man or a woman. The expressions one hears so often: "There is no sex in the spirit world"; "passed beyond the limits of sex," &c., are meaningless to me. The common-sense Spiritualistic idea is that man retains the form of his body on all planes, the substance of the said body alone changing, refining, sublimating itself the higher he ascends.

Matter undergoes ceaseless change, but form endures. Matter seems to be potential form; reason (thought) rules both.

If all matter (substance on all planes) and form are the outward manifestations of thought, as seems to be the case, it stands to reason that the more refined the manifestation the more real must it appear to the thinker. As we advance, then, on to higher planes, the more real our surroundings become to us—the more unreal and unsubstantial to those on lower planes, if they can sense them at all.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

OUR strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained fact; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill.

—EMERSON, "Essays on Compensation."

#### SIDELIGHTS.

A correspondent calls attention to the following curious coincidence. "On the 28th January," he writes, "the morning papers gave an account of the Kaiser buying up all the wheat in Germany. The first lesson of the day (Genesis xli., verses 17 to 53) gives an account of Pharaoh buying up the corn in Egypt."

As already notified, the illness of Mrs. M. H. Wallis has prevented her appearance at the Rooms of the Alliance, where her answers to questions on the subject of Spiritualism have provided a valuable feature of the work carried on at 110, St. Martin's-lane. Miss Florence Morse has temporarily taken her place, and elsewhere in this issue appears a reply to one of the questions put at the meeting held on the 3rd inst. It was noted that the general tenor of the ideas presented by Miss Morse's control coincided very closely with that of "Morambo."

In the course of the reply given to one of the questions put at the meeting mentioned above, the control made an observation which may be held to apply equally to the inspirers of both mediums: "We are trying to bring into the range of common sense and of practical daily thought the facts of spirit existence, so that we may enable each one of you to gain truer ideas of the future life and thus to throw a clearer light on its problems."

Whether animals have a future stage of existence is still a moot point, but that while on this stage they have a strong claim on our sympathy is not to be disputed. Impressed by this fact two lady members of the Alliance, the Misses Mary and Catherine Morrish, who reside at Penmaenmawr, adopted a novel plan for raising funds to keep a home of rest for destitute horses. They bought a donkey, hung on his forehead the inscription, "I am Prince, Ride me and help my suffering friends," took him to the shore and gave the children penny rides. Later a gentleman gave them another donkey for the same purpose. With the money made by the rides they have been able to buy two old horses, both of them in a condition to enjoy a few years of rest and peace.

In the course of some remarks on "What Ghosts Say About the War," in the "Weekly Dispatch" of the 31st ult., we read: "It is admitted that even the fact that many members of the London Spiritualist Alliance have been naval or military men and are now in the spirit world has not encouraged the flow of interesting messages." There are a good many naval and military men still in the flesh whose names are on the list of Members and Associates of the Alliance and their views on the probable duration of the war differ widely. The suggestion that transition to another stage of life transforms persons—whether naval, military or civilian—into oracles of wisdom is one of the illusions of the uninitiated. People with gifts of prophecy (for instance) are as likely to be found in the physical world as in the world beyond. Certainly some of the most striking examples of fulfilled prophecy have emanated from specially-endowed persons in this world.

The "Christian Commonwealth" of the 3rd inst. contains an interview with Mr. Alfred Wigglesworth, whose name will be known to some of our readers. Mr. Wigglesworth, having recently returned from Italy, gave the interviewer some of his impressions on the religious, social and political aspects of that country. In the course of his remarks he referred to the harmonious co-operation between the Vatican and the Government of Italy in relieving the distress caused by the earthquake. He suggests that this may be "the first step towards the unity of Christendom, the first attempt to bring into one fold the Christian peoples now in fierce and unholy conflict. Not the dominance of Rome, not proselytising, not the hateful old intolerance and not the isolation of the Protestant bodies and their many sects, but the grasping of the cardinal fact that we are all one Church of Christ."

In the same journal Mr. E. Kay Robinson expounds his peculiar theory regarding immortality, which is already so fully set forth in these columns; and in the discussion on the war a correspondent takes exception to the position taken up by some of the mystical school in claiming that, while it may be right for some to fight, for others it is wrong as being opposed to their highest convictions. He claims that we have no right to sacrifice other people to our ideals, to allow the warrior to protect us against aggression, salving our consciences with the easy notion that there is one law for the mystic and another for the realist. We cannot, in short, take up the position that we live on a higher plane, that the duty of self-defence is not our duty, that we approve of it for others but not for ourselves, that "we must be gentle and forgiving and loving while they are pugnacious and resourceful and robust in defending us."

"We are here to do good to others," remarked a governess to her youthful charge. "Yes," replied the child, "but what are the others here for?"

In his new poetic drama, just completed, Mr. Stephen Phillips deals with an idea of the causes of the war with which Mr. A. P. Sinnett and other occultists have made us familiar. The world-war is represented as hatched by the Powers of Darkness, and as the second great attempt of Satan, since the temptation of Eve, to ruin mankind, but by force now instead of guile. The drama opens with a prologue in hell and a debate of the Infernal Powers. The Shade of Attila represents the Satanic and the Spirit of Joan of Arc the Heavenly influence.

A lady present at Mrs. E. A. Cannock's clairvoyant descriptions at the Alliance Rooms on the 2nd inst. writes: "Our séance this afternoon was quite interesting, for the medium was successful in opening some curious little doors in the psychic surroundings of some of the sitters. One incident deserves mention. The medium described how a dark-complexioned little female spirit obstinately barred the passage of another spirit who wished to deliver a message through the medium to a friend present. The small obstructionist insisted that *she* should be the message-bearer, with the result that the message was undelivered. It was pointed out that the little one was present to get education, and would learn better behaviour in time. It seemed to me a new version of the idea of 'continuation classes.'"

Quoting the prophetic saying of St. Paul that "the last enemy that shall be destroyed is death," a correspondent who signs himself "A Northern Destroyer," expresses his conviction that "after nearly two thousand years we are witnessing this terrible enemy's last struggles." "What," he asks, "are Spiritualists waiting for? Let us rise to the great occasion which this wholesale slaughter of human beings now presents to us, and proclaim by some striking public demonstration that there is no death, and that this worst of all enemies has been destroyed by Light, Knowledge, and Truth. Comfort the widow and the fatherless. Tell them that God is too good to allow a single soul to be lost. All will meet their loved ones again. This is my New Year's suggestion to the London Spiritualist Alliance. Go forth and proclaim boldly that you are destroying a more formidable enemy than the Germans—that is, Death."

We thank our correspondent for his earnest exhortation, and can assure him that we shall not cease to give all the currency in our power to the facts that prove the survival of the spirit after the disintegration of its mortal tenement, and to our conviction further that:—

"Not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete."

We imagine that the real enemy is not physical death at all, which is needed in Nature's economy, but its spiritual counterpart—the atrophy of the highest and noblest faculties till the soul is "dead in trespasses and sins." We hold with our friend that even from that death there will surely come an awakening. So far as the word "death" is taken to mean entire cessation of being, we cannot destroy what does not exist. As regards holding striking public demonstrations, we doubt whether sensational methods are the best way of carrying conviction. That is best obtained by quiet seeking in the home circle.

#### FRANCIS SCHLATTER'S PROPHECY.

The "Occult Review" for February contains a remarkable article by Count Miyatovich, "What Led me to Occultism." There is also a sketch of the career of Francis Schlatter, the healer, in the course of which we find the following quotation from a book of his sayings, entitled "The Harp in the Hands of the Harper," which is well worth reproducing:—

The abomination of desolation is yet to be set up. . . Such frightful days are ahead of humanity as have never been upon the earth. But we are coming to the end. A new dispensation is approaching. We are in the dawn of the "Reign of Justice." Humanity must have a chance, for it has outgrown present oppressions. They are all here—all here. But good will overcome evil finally, and then we shall have the kingdom. God is personal in His kingdom, for the Father has a kingdom of His own, but His Spirit permeates the universe. Spiritual things are limitless, to cleanse is a law of spirit.

NATIONAL hatred is a peculiar thing. You will find it most intense among the lowest in the scale of civilisation.—GOETHE.  
(Conversations with Eckermann.)

#### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

The Mediumship of the Rev. Susanna Harris.

SIR,—Although you have closed the correspondence regarding the method of production of direct voice phenomena, yet I must crave some of your valuable space in the cause of justice to mediumship—the essential basis of our modern Spiritualism—to correct one or two statements contained in Admiral Osborne Moore's summing-up letter in last week's *LIGHT*, or at least to endeavour to modify the effects of these statements, which are apt to lead to misunderstandings and unpleasantness.

I have had considerable experience with sensitives possessing mediumistic powers, but I have ever tried to avoid making comparisons amongst them, always bearing in mind the apostolic view as to the "diversities of gifts" and their one Source.

The Admiral is wrong in saying that Mrs. Susanna Harris is "in trance throughout her séances." Certainly that is the usual condition, but in a never-to-be-forgotten séance recently held with the medium, I sat with three members of the Marylebone Association, and our little group coming together "with one accord" the conditions were splendid, with the result that Mrs. Harris was quite normal for some time during which "Harmony" and Mr. George Jones spoke through the trumpet. Afterwards, the medium becoming entranced, we had "Harmony" controlling and using her vocal organs, several conversations of three different voices at once, with "tongues of fire" over the heads of the sitters, and bright "spirit lights" and shadowy forms moving about the room, the musical box being carried around playing all the time (the medium being held), and some seventeen or eighteen different spirit communicators more or less intimately known to the other sitters and myself. I must also differ from the Admiral in his statement that "the weakness of Mrs. Harris's mediumship lies in the fact that she is in trance." I do not consider this a weakness, for I have found, in dealing with those who do not know the conditions for successful results in séances, that the medium, while in her normal state, senses the coldness and scepticism often manifested by some ignorant sitters, but refrains from making any complaint, whereas "Harmony," Mrs. Harris's little control, often reprimands the sceptical attitude of some would-be investigator. I have often rejoiced to hear in a fairly large circle, "Harmony" admonish a sceptical, unsympathetic sitter, and extract admissions of truths from one whose blushes would have been apparent but for the darkness.

The principal object of my addressing you is to uphold the present character of Mr. George Jones, one of the helpers of Mrs. Harris. Regarding him, the Admiral says: "Her control, one Jones, however, does not appear to be a very advanced one. In life, I am told, he was a drunken ne'er-do-well, and it is not to be expected that his spiritual standpoint would be a high one. His utterances seem to be generally confined to discordant grunts (the italics are mine) of 'Quite correct.'" This criticism is unworthy of my friend, the Admiral. I have often heard confirmations by Mr. Jones of statements made by some other communicator which at the time were not admitted, but were afterwards proved to be "quite correct" as stated by Mr. Jones.

In the séance above referred to, Mr. George Jones gave us a long connected personal history. He was himself a medium while in earth-life in America, and, like many such, had his powers taxed, perhaps by unscrupulous sitters, and to restore his strength had recourse to the use of stimulants—a not uncommon occurrence, unfortunately, amongst excellent mediums in this country. By the help of Mrs. Harris he had been able to give up the habit, and for some years before passing over was a perfectly sober man. His expressions of gratitude, respect, and love for his medium were enough to bring tears of joy to the eyes of anyone who could appreciate the situation, for apparently he felt that any services rendered even in a minor degree to Mrs. Harris or to her principal controls, "Harmony" and "Joseph," were small recompense for her truly Christian action towards him.

I quite appreciate what the Admiral says of Mrs. Wriedt in his letter, but knowing well and having gained much through both of these fine mediums with diverse gifts, I strongly recommend all duly qualified truthseekers who know something of establishing good conditions in themselves, to seize the opportunity of sitting with both of these wonderful sensitives while in our midst, as the results obtained by me, at least, have always been more or less complementary.—Yours, &c.,

February 8th, 1915.

ABRAHAM WALLACE, M.D.

## The Late Colonel de Rochas.

SIR,—I was struck with the death of Colonel de Rochas happening in the year 1914, the year for which his subject Juliette foretold her own death. It seems a pity that Juliette has been lost sight of. I notice your correspondent "N.G.S." is pleased to believe that her prophecy was a "subliminal romance" (page 24), but is he aware that the colonel with another subject "Eugenie," in 1904, succeeded, and declared afterwards "everything she foretold has been realised"? (See "Les Vies Successives," p. 92).—Yours, &c.,

42, Rue de Deux Puits,  
Sannois (S. & O.), France.

S. A. BRETT.

## Is Nietzsche Responsible?

SIR,—Dr. Whitby's apologia for Nietzsche's (pseudo) philosophy in *LIGHT* of the 16th ult. leaves one amazed. I would suggest that to any balanced mind it is possible to see in Nietzsche's writings but one merit—viz., his literary style; but it is sad that art should be prostituted to so debasing a cult of cowardice and moral murder.

Leaving religious thought, as generally understood, out of the question, the keynote of Nietzsche's "philosophy" is contemptible; it is a eulogy of arrogance, egotism and ruthless assertiveness. Truly his works are books for the few—indeed for the very few; for only the mentally robust may trifle with poison so subtly obscured. Only those with minds and judgments strong, balanced and well able to see behind the clever phrasing and word jugglery are safe with what I think stands alone as the acme of moral poison.

I wonder who will dissent from my description of Nietzsche's super-man as a braggart, a bully, and a ruthless coward, and such an one that at the time of superior stress would prove a pitiable object for which there is no adequate word.

If it is objected that all this is invective, mere tirade, I would ask, Can one criticise moral murder? Is it possible to descant on the merits of a cult that eulogises the dictum of an ultra-polished fiend? To criticise Nietzsche's writings would be to criticise only his literary style. As for the *motif*—well, if one is very patient, it is simply a case for tears.—Yours, &c.,

W. C. A.

## Psycho-Therapy for Nerve-Shattered Soldiers.

SIR,—At a time when everybody's mind is more or less full of the Army, and what can be done for the men in the trenches and the wounded, the problem of the care of the gun-concussion cases calls for grave consideration. Men who have gone forth at their country's call, in the prime of their youthful strength and vigour, have been invalided home, and have proved to be shattered wrecks through the strain of the terrible life in the trenches. Some have returned with their memory gone, others filled with an abject fear, pitiful to see, that makes them cling with feeble, frightened fingers to nurse or relative, terrified lest, without that reassuring touch, they should find themselves back in the black horror again.

The condition is a psychological as well as a nervous one, for it is the sustained high pitch of mental tension demanded by the incessant alertness, coupled with the watchfulness, that has exacted such a heavy toll from the men. A psychological condition demands psychological treatment—in other words, treatment based on a knowledge of the mental forces, the laws governing them, and their resultant action on the physical body.

Rest, quiet, care and nourishing food all play an important part in building up broken nerves, but they do not erase the terrible memories from the mind, and as long as those terrible memories are *active principles* in each man, just so long will they continue to send their messages of pain and terror along the nerves. The memories may be gradually overlaid and a fair degree of health built up, but underneath the corrosion will work and will always manifest itself, either directly or indirectly. The man may be well in other ways, but will get into a fit of panic terror if ever alone in the dark, and this will leave him trembling and exhausted, or the hidden active memory may express itself in a hundred other ways, but express itself it will, and disastrously to the peace and well-being of the individual.

However, the virus can be removed from these terrible memories, so that they may become entirely innocuous. But this can only be effected by (1) a thorough understanding of the psychological problem presented in each, (2) a thorough knowledge of the working of the mental forces, coupled with the ability to apply that knowledge practically to the eradication of one set of pictures and the building of another.

The work is indeed three-fold; first, the mischief-making pictures must be removed; second, the mental powers that have been so shattered and dissipated must be skilfully rebuilt into a compact whole; and third, the psychic body, that delicate immaterial part of us which has been equally shattered and dis-

organised, must be gently and deftly rebuilt, reharmonised and tuned again to existing conditions.

To understand the means by which these memory pictures are erased, and new desirable mental images are formed, one must enter the realm of practical psychology and psycho-therapy, where partly by suggestion and partly by other more subtle and intricate means the terrible pictures are nullified as active principles and thus rendered harmless. Finally, there are formulated and built up those of health, strength, vigour, and, above all, self-confidence.

All this once accomplished, the man may face the world again and even the life in the trenches, strong in himself, confident of his powers and endurance once more, and with the terrible memory-pictures robbed of their power to injure.—Yours, &c.,

HELEN WORTHINGTON, B.A.

11, Westminster Palace Gardens,  
Artillery-row, S.W.

## Life After Death.

SIR,—I have read with interest the correspondence which my letter evoked; but we must not let this discussion of general topics divert our minds from the question which is our proper subject. This is: What explanation can be offered for the belief that, while our spirits after death become integral parts of the Great Spirit or "return to a central store or larger self," as Sir Oliver Lodge expresses it, they can also remain as "separate and divided spirits" with individual freedom of action? It is easy for anyone to say "I believe this"; but what I want to know is how such a conception can be justified. It is no good using vague and inaccurate analogies such as are implied in the spirit "ocean" or "river"; because both the ocean and the river would dry up if all the drops of which they are composed were able to make use of their freedom of action through evaporation into the air or gravitation into the earth. The analogy therefore suggests that the Great Spirit might, in conceivable circumstances, dwindle and disappear owing to the dispersal of the separate and divided spirits. What is there to prevent this? What, in fact, is the relation between the Great Spirit and the separate and divided spirits? This is the issue; and the only attempt of any of your correspondents to deal with it was Mr. H. Ernest Hunt's quotation from Sir Oliver Lodge's "Substance of Faith," in which that distinguished scientist begs the whole question. "There must be," he says, "a conservation of character, notwithstanding the admitted return of the individual to a central store or larger self." *Why* "must" there be? The only shred of ostensible argument in Sir Oliver Lodge's remarks is contained in a false analogy which compares the spirit of a deceased person to a man who has served his time in the army and returns to his native village where "his individuality or personality is not really lost; though to the eye of the world, which has no further need for it, it has practically ceased to be." As a matter of fact, it has not ceased to be, because the man still draws reserve pay; but, leaving that quibble aside, of course the man retains his personality. He still—I am thinking of an individual of the kind whom I know—has his weakness for winking at the girls; he still, from the gamekeeper's point of view, is too much addicted to the company of well-known poachers; he still, according to the village constable's ideas, is too fond of an extra glass on pay-days, when he always becomes combative. Now, of course, this man does not lose his personality merely because he no longer wears a uniform. His personality belongs to his body, not to his clothes or his occupation. When, however, his spirit shall leave his body, it will not want to wink at the girls or to poach or to drink or to fight. His personality, as his village and his regiment knew it, will have come to an end. But he is a good fellow and was a good soldier, and his spirit is the same as yours or mine, an integral part of the Great Spirit which emanates from God, and is working out the evolution of all the universes.

This is a generally admitted and—I believe—a demonstrable fact; but one of your correspondents considers it "altogether too exalted, too transcendental." He thinks that there is a gulf between God and man which can only be spanned by intermediate stages. I prefer to believe that the connection is direct and that Christ came to us straight from God without over-leaping any intermediate stages. Otherwise, why should he have come to us, instead of visiting those who were more advanced? St. Paul's phrase, "a natural body and a spiritual body," is of course translated from the Greek, and I have no doubt that his meaning was to insist upon the fact that we have a spiritual existence as well as a material existence and that the former is by far the more important. But, even if the context did not suggest that this was his meaning, we cannot quote the translated words of St. Paul, or even the reported and translated words of Christ as authority in a discussion of this kind. The words which they used and the words

which the reporters and translators used were necessarily in accordance with the knowledge of their respective ages. After making fair allowance for this fact, there is not a single statement in the New Testament which is incompatible with the truth that at death our spirit drops the encumbrances of materiality and continues as part of the Great Spirit to carry on God's work in other ways. On the other hand, there are many which support it; and the question is, how can we possibly retain our useless and trivial personalities after we shall have become merged in the Great Spirit of God? How can I continue to be E. Kay Robinson when I shall be One with Christ? This is the question.

To any of your readers who are interested in this subject I shall be pleased to send one of my leaflets on "The Meaning of Life."—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

SIR,—Kindly permit me to reply briefly to Mr. George Green and Miss E. P. Prentice. It is difficult to gather from Mr. Green's letter what form of religion he professes, but his theory that all depends upon the brain is simply materialism and is not supported by a particle of scientific evidence. The brain is simply an organ, and it is not the brain which thinks any more than it is the eye which sees or the ear which hears. This has been stated many times by leading scientists and to all who have investigated thoroughly it is too obvious to need further argument. Neither is there any evidence that normal memory is cerebral. Who are the physiologists and psychologists who have stated anything of the kind? Spiritualists who are putting forward their case upon evidence, testimony, and well-established facts cannot tolerate vague and random assertions. Mr. Green quotes what appears to be a passage from the Bible. "We brought nothing into this world, and assuredly we shall take nothing out." Will he tell us who said it, when and where it was said, how many persons testified to it, and why he thinks it has any evidential value? All the mass of evidence accumulated by scientists and Spiritualists indicates that every baby when it is born brings an immortal soul into the world, and that it goes out again at the change called death on its path of progress.

I am not going to follow Miss Prentice's wanderings either into Time or Space, as I believe it to be profitless. Like "Imperator," I think we should wait for higher knowledge instead of speculating without data and building without a sure foundation. Let us hold fast to that which is good. Let us carry tidings of comfort and hope to the widow and the fatherless. Let us tell the bereaved parents in their terrible hour of affliction that they will most certainly meet their loved ones again; that God does not allow a single soul to perish. There is no merging in Nirvana. That is worn-out Paganism. All clear and rational thought points to a future life of progress and personal immortality.—Yours, &c.,

Marple.

W. CHRIMES.

#### Nature of the Ego.

SIR,—I must thank "F. V. H." for asking me to explain the statement that "the Ego of the metaphysician differs from that of the psychologist."

The explanation is contained in the following words of James Ward in an article on psychology:—

"Moreover, Ego has two senses, distinguished by Kant as pure and empirical, the latter of which was, of course, an object, the *me* known, while the former was subject always, the *I* knowing. By pure Ego or Subject it is proposed to denote here the simple fact that everything experienced is referred to a Self experiencing."

"This psychological concept of a self or subject, then, is, after all, by no means identical with the metaphysical concepts of a soul or mind atom, or of mind-stuff not atomic: it may be kept as free from metaphysical implications as the concept of the biological individual or organism with which it is so intimately connected" ("Encyclopædia Britannica," Vol. XXII, p. 550).

This psychological concept of a self is kept free from all metaphysical implications.

The only objection I would myself make to the admirably clear statement of James Ward is the definition of Kant's Ego as the "I knowing." The pure Ego exists in self-consciousness, and I am trying in a work I am now engaged on to show that self-consciousness exists in transcendence of knowledge. If this can be proved an apparent hiatus in Kant's theory is filled up.—Yours, &c.,

F. C. CONSTABLE.

P.S.—The war has so disturbed our reasonable estimate of values, that I may be forgiven for asking all readers to bear in mind that Kant's grandfather was a Scotsman, born in Scotland!

#### SOCIETY WORK ON SUNDAY, FEB. 7th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Percy R. Street gave a most interesting and helpful address on "Law and Suggestion." Mr. S. J. Watts presided.—77, *New Oxford-street, W.C.*—On Monday the 1st inst., Mrs. Mary Gordon gave most successful clairvoyant descriptions and messages. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bagnat, W.*—Morning, Mrs. Mary Gordon spoke on "The Works of Heaven"; evening, Mr. W. E. Long gave a trance address on "Apparitions of the Living and Dead." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave illuminating inspirational addresses. For next Sunday, see first page.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Mary Davies conducted "flower service"; large and delightful audience. Sunday next, Mr. Geo. Prior, of Ealing, address.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Mrs. Podmore gave a good address and clairvoyant descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Beaumont. Thursday, 8 p.m., Mrs. H. Zitta.—M. S.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Neville on "The Ever-open Door" and good descriptions. 3rd, Mr. H. Wright gave address and descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance; 8.30, public circle. Wednesday, Mrs. M. Moores, address.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Kent gave an address on "Trinity," followed by clairvoyance by Mrs. Kent. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Eells, address on "Prayer." Friday, at 8, public meeting. 21st, Mrs. Brownjohn.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock gave a good address on "The War of the Nations," also well-recognised descriptions. Sunday next, at 7, Mr. R. King, address on "The Battlefield from a Psychic Point of View" and answers to questions.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Interesting address by Miss Violet Burton on "Recognition and Appreciation of the Creator and His Works." Sunday next, Mrs. E. Neville, who will name the infant of a soldier now fighting for his country at the front.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Miles Ord gave address and descriptions. Bombardier Scholey sang "The Holy City." Thursday, circle (members only). Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Mary Davies, address and clairvoyance.—C.L.B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss F. Morse gave good addresses and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Mascal, address. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH STREET.—Mr. Arthur Lamsley gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Punter. Tuesday, at 8 p.m., Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Scholey's address on "Faith" was much appreciated. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Peeling, address and clairvoyance. Circles: Monday, 7.30 p.m., ladies'; Tuesday, 8.15, members'. Thursday, 8 p.m., Miss Florence Morse.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by the members; evening, address by Mr. G. T. Brown, and clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address on "Apparitions."

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, Mrs. Alice Jamrach spoke on "God, Man, and the Universe," and gave descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mr. A. H. Sarfas, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. H. Dennis' paper on "Man and his Faculties" raised an interesting discussion; 3 p.m., Messrs. Clegg and Noyce addressed the Lyceum; evening, Mrs. Hayward gave an instructive inspirational address on "Whence we Came—and Whither We're Wending?" and clairvoyant descriptions. 4th, several speakers. Sunday next, 11 a.m., Mr. Rowe, on "Evolution"; 3 p.m., Lyceum; 7, Mr. and Mrs. Hayward. 18th, Mrs. Harrad. 28th, Mrs. Beaumont.—A.T. C.

**PECKHAM.**—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mrs. Still; evening, address and descriptions by Mrs. Mary Gordon. 4th, Mr. Walter Howell gave an address. Sunday next, 11.30, Mr. Daymond, address; 7 p.m., Mrs. A. Boddington, clairvoyance. Thursday, at 8.15, Mr. and Mrs. Connor. Sunday, 21st, Lyceum Anniversary.—T. G. B.

**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. L. Harvey gave addresses on "Prayer" and "The Present Crisis," also auric readings and descriptions. 3rd, Mrs. E. Neville gave descriptions. Sunday next, at 11.15, séance, doors closed 11.20; 3, Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. Alice Jamrach. 20th, 7 p.m., study group, Mr. Harold Carpenter. 21st, Alderman D. J. Davis.—J. F.

**BATTERSEA.**—HENLEY HALL, HENLEY-STREET.—Morning circle conducted by Mr. Ashley; evening, Mrs. Peeling gave a good address on "Spiritualism: Does it Make for Happiness?" and well-recognised descriptions; after-circle conducted by Mr. Hibbert. Sunday next, at 11.30 a.m., circle; 7 p.m., Mrs. Miles Ord, address and clairvoyance. 18th, at 8.15 p.m., Mrs. Mary Gordon, address and clairvoyance.—P. S.

**TOTTENHAM.**—684, HIGH ROAD.—Alderman D. J. Davis dealt with questions of general interest put to him by inquirers.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses, morning and evening.—J. W. M.

**TORQUAY.**—Inspirational address by Mr. J. L. Stephenson, R.A.M.C., on "The Elements of Life, Fate Mastered, Destiny Fulfilled," followed by descriptions.—R. T.

**BOURNEMOUTH.**—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. H. Boddington, of London. 4th, public circle, conducted by Mrs. Martin.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Afternoon, Lyceum; evening, address by Mr. Eddy on "Peace." Clairvoyant descriptions by Mrs. Greedy.—W. G.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley, trance address by Mr. Lethbridge, clairvoyance by Mrs. Summers. After-circle.—J. W.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. Horace Leaf, followed by clairvoyant descriptions and messages. Large after-circle.—W. P. C.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mr. Dennis, on "I Will Have Faith," and clairvoyant descriptions; soloist, Miss Gunny.—E. E.

**SOUTHPORT.**—HAWKSHEAD HALL.—Mrs. A. Lomas spoke on "Psychic Reminiscences" and "Spiritualism, a Light to Waiting Minds," and gave clairvoyant descriptions; also on Monday. Good Lyceum session.

**PORTSMOUTH.**—311, SOMERS-ROAD, SOUTHESEA (late of Mizpah Hall, Waterloo-street).—Morning, Mr. Geo. Tilby conducted a dedication service, and in the evening spoke on "Spiritualism—a Philosophy." Solo by Miss S. Luty.—P.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. F. T. Blake gave addresses and clairvoyant descriptions. 4th, Mrs. Eva Christie (Torquay) spoke on "Where are those Killed in the War?" and gave descriptions.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control spoke on "Good v. Evil"; evening, Mr. Haggood spoke on the "Life Hereafter" as understood by orthodox Church members and Spiritualists. Mr. Rundle read and expounded St. John ix. and gave good descriptions.

**MANOR PARK, E.**—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, spiritual healing service conducted by Mr. B. W. Stevenson; afternoon, Lyceum, address by Mr. White; evening, address by Mr. George Prior, "The Old Philosophy with a New Interpretation." Anthem by the choir.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Addresses by the Rev. Wm. Garwood, M.A., on "True and False Ideas of Culture" and "The City of God." Miss Hilda Jerome gave descriptions. 3rd, Mrs. Christie gave an address, followed by recognised clairvoyant descriptions.—J. McF.

**MANOR PARK, E.**—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Examples," by Mrs. Edith Marriott, who also gave descriptions. 1st, ladies' meeting; Mrs. Wake gave her experiences, also psychometry. 3rd, address and descriptions by Mrs. Graddon Kent.—E. M.

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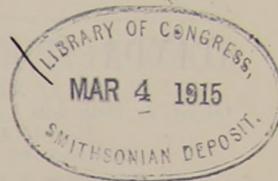
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## NOTES BY THE WAY.

One of the most significant passages in Count Myatovich's recent address at Suffolk-street was that in which he spoke of his attempts to stem the current of materialism in his country by translating into Serbian the utterances of religious leaders in our own country. But even in Serbia the spirit of intellectual inquiry was too strong to be stayed by declarations of religious sentiment, however exalted. The question of a life after death is no longer to be settled on purely philosophical or idealistic grounds. There is a demand for scientific demonstration. That demand is heard through all the thinking world. Even the stress of life under the competitive system cannot stifle it, and the great war which has cast the shadow of death over the whole world only throws the question into a higher relief. The answer has been given, is being given, in many quarters, as our columns show. That the evidences are not always in accordance with preconceived notions of what is beautiful and dignified is not surprising. There is little of real beauty or dignity in the present life of humanity to which the evidences are now being introduced. The water inevitably takes the form of the vessel into which it is poured. But there is a wealth of beauty and dignity yet to be revealed.

To bring Religion and Science into harmony with each other is part of the work of our day. A great writer of the Rationalist school once described the theologies as lying dead around the cradle of Science like the snakes strangled by the infant Hercules. It was a striking simile, but it overlooked some considerations of importance, such as, for example, the religious nature of man which cannot be nourished entirely on a Science which has come to mean little more than a knowledge of the external side of life. May not Theology itself be a science—the science of Deity? Moreover, while we have seen Science destroying false systems of theology, there are not wanting examples of Theology putting false scientific teaching to confusion. Theology has always taught not only the existence of God but the existence of a soul in man, with powers transcending his purely physical faculties. To that extent, at least, we know that Theology has the best of the argument.

In "The Substance of Faith" (Methuen, 1s), Sir Oliver Lodge gives us a striking example of the extent to which Science and Theology may co-exist and confirm each other. The book is in the form of "a catechism for parents and teachers"—a catechism vastly more suited to the needs of the day than the catechisms of our youth, which were apparently designed on the principle that on

all questions concerning religion the human mind would remain stationary. In the questions, answers, and explanatory clauses, of which the little work consists, the author blends Science and Religion into a unity, making intelligible to the eyes of Faith and Reason alike such questions as the Fall of Man, the nature of Sin, and other doctrines erroneously supposed to conflict with Science. The book is designed for the education of the young, but the parents and teachers who use it for that purpose may themselves derive hardly less instruction from it.

Some two years ago Mr. Richard A. Bush contributed to LIGHT a series of articles on "The Genesis of the Ego," an inquiry into the origin of the human spirit, and as the question aroused no little interest at the time we are glad to see that Mr. Bush has embodied the arguments he then used in a volume, "Whence have I Come?" (Letchworth: Garden City Press, Limited, 2s. 8d. net.) The question is handled throughout with marked ability and with due reference to its religious, philosophical and scientific aspects. As the substance of the book has already appeared in these pages we forbear to quote, although the opportunities are tempting. We think Mr. Bush is clearly right in refusing to regard the spirit as a separate entity which can be transferred from one body to another. This attitude at once abolishes the old objection to its immortality, viz., that what begins in time must end in time. The human spirit, in short, is an integral portion of the Infinite and Eternal Soul. It receives its opportunity of life expression in the physical world through the parents, but the line of continuity is unbroken. The child spirit is the offspring of the parent spirits, not some alien ego introduced into the physical envelope at conception.

"The Crucible," by Mabel Collins (Theosophical Publishing Co., 2s. 6d. net), is a more than usually readable study of the great war in some of its occult aspects. In this as in other departments of the subject—the political aspect, for instance—there are differences of view:—

It is being said by some who speak with authority on such matters that this war has been caused, brought into being, by the "Masters," or Great Ones, in order to hasten the evolution of man. No so-called Masters upon earth, or guides of men in the ethereal world, could light the fire which heats this crucible. It is lit from an incalculable depth and it burns without tending, fed only by the hearts and souls of men.

The argument has much reason in it. But we doubt whether the authorities to whom Mabel Collins refers really meant that the war was caused by the "Great Ones." That would be rather suggestive of the supposed Jesuitical principle of doing evil that good might come. No doubt the war was latent in the constitution of European society. It had become inevitable, and like a deep-seated malignant disease had to be brought to the surface that the patient might "throw off" the condition and return to health. We can imagine skilled physicians taking means to "bring out" a latent disease without laying themselves open to a charge of having "caused" it.

The book under notice, while it concerns itself with the activities of other worlds which have their reactions in the physical plane, contains some picturesque sketches of the military preparations in this country, and other scenes and aspects of the war. Of course there is much in the book with which some persons who have studied the war from other standpoints will probably strongly disagree, but in reading some of the vast number of books, essays, articles and lectures which the war has provoked, we are led to the conclusion that the differences of view are mainly relative, and not, as some of the controversialists seem to suppose, radical and irreconcilable. Some have deplored the war, some have violently denounced it, some have acclaimed it. Like all the works of humanity it contains the elements of good and evil alike, and not until time and the progress of race evolution have welded it into the scheme of things will it be possible to pass a judgment upon it that shall be even approximately correct.

#### A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 21ST, 1885.)

M. Richet, the eminent physiologist, is the editor of the "Revue Scientifique." He has contributed an article to the "Revue Philosophique," in which he relates experiments made to test the possibility of transmitting thought without the use of signs by speech, gesture, or writing.

Drs. Charcot and Dumontpallier have already published their experiments on the same subject, as have also before them some men of science in England, all confirmatory of the fact—so long known to and published by the students of magnetism.

M. Richet took for his starting point the fact demonstrated by mathematicians, that a man guessing one of a pack of playing cards—fifty-two in number—and then drawing one haphazard, his guessing will be right ten times in a hundred.

Sitting at a table with a common pack of playing cards, remote from another table at which sat his medium, he drew one, and having well looked at it, willed his medium to guess what it was, and the medium guessed right. He drew again and again. The medium's guessing was not always right; but it exceeded the mathematician's ten in a hundred. M. Richet was satisfied that the excess was due to the operation of some natural force.

He made another experiment. At a table, connected with an electric ringing apparatus and a needle suspended horizontally over a quadrant marked with the letters of the alphabet, he placed three persons, one his medium. The slightest motion of the medium was communicated to the table, the bells sounded, and the needle moved. At another remote table the experimenter sat with an alphabet before him. He touched letter after letter, forming a word or a simple sentence, willing their transmission to the medium, who often stirred, causing the bell to ring and the needle to point, but not always with exact correspondence to the experimenter's will, rendering, for example, Louim for Louis, and Jeen for Jean. M. Richet was satisfied by this result also, and announces his intention to continue the investigation, promising to comment in a subsequent article upon the investigations of certain English savants.

It is very refreshing to find an eminent physiologist, editor of a scientific journal, engaging in the study of phenomena still under the scientific ban of charlatanism. We may now look forward with hope to the time when our savants will have acquired the good sense to withhold from denying facts without investigation, and from contending against ideas solely because they are new. How often are they to be reminded of the discovery of the circulation of the blood, and that its most resolute opponents were in our colleges of medicine?—"The Transmission of Thought" (translated from "Le Spiritisme").

OUR chief want in life is someone who shall make us do what we can. This is the service of a friend.—EMERSON.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 25TH.

WHEN AN ADDRESS WILL BE GIVEN BY

REV. JOHN HUNTER, D.D.,

ON

"MIRACLES, ANCIENT AND MODERN."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 23rd, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by the 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 24th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, February 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Stonehenge."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

#### SIR OLIVER LODGE ON REINCARNATION.

As to the question whether we ever again live on earth, it appears unlikely . . . that a given developed individual will appear again in unmodified form. If my present self is a fraction of a larger self, some other fraction of that larger self may readily be thought of as appearing—to gain practical experience in the world of matter, and to return with developed character to the whole whence it sprang. And this operation may be repeated frequently; but these hypothetical fractional appearances can hardly be spoken of as reincarnations. We must not dogmatise, however, on the subject, and the case of the multitude at present thwarted and returned at infancy may demand separate treatment. It may be that the abortive attempts at development on the part of individuals are like the waves lapping up the sides of a boulder and being successively flung back, while the general advance of the race is typified by the steadily rising of the tide.

—From "The Substance of Faith," by Sir Oliver Lodge.

## ALLEGED MESSAGES FROM FAMOUS PERSONS.

## ANSWERS TO QUESTIONS.

At the usual meeting at the Alliance rooms on Wednesday, the 10th inst., Miss Florence Morse again took the place of Mrs. M. H. Wallis (who, we are glad to hear, is rapidly recovering from her recent severe illness) and under control answered questions from the audience. As two of these questions dealt with subjects often discussed the following notes may be of interest:—

In reply to a question relating to the many psychic communications purporting to come from those great and famous on earth, and the distrust and perplexity excited thereby amongst critical inquirers, Miss Morse's control said: There is a certain type of medium who, directly any person of great note, any celebrity, passes out of earth life, at once begins to feel, "If only I could receive a communication from So-and-So then I should be blest. Indeed, I should myself become a person of importance." The result is sometimes that the desire brings with it a self-delusion, an unconscious self-hypnotism that brings about a communication which may or may not—frequently does not—bear any resemblance at all to anything that is likely to have been said by the celebrity from whom it is supposed to emanate.

Again, there are certain individuals in the spirit realm, not at all developed—and we think this covers the majority of cases—who know, or think they know, that if they come as plain "John Smith" they will receive scant attention. Such spirits, knowing that a great person has joined the majority, announce "I am Blank" (whichever the great personage may be), and proceed to give a communication which is entirely opposite to anything that the great Blank is likely to say. People present are deluded, but a question or two should be sufficient to unmask the offender. What attitude of mind should you take? First of all examine the communication—not necessarily as to its form, whether grammatical or otherwise, because sometimes the controlling spirit is compelled in great measure to use the ordinary expressions that would be employed by the medium, but as to its common sense and reasonableness. If it seems lacking in these respects, wait till further communications come and you are able to make up your mind whether the medium is self-hypnotised or under the influence of such a spirit as I have referred to, or whether you have really caught a thought from the mind of a great one in the other world. Those who have just passed are usually eager to send some message, and will seek the most unlikely channels for the transmission of that message. The whole question becomes one of patient sifting and investigation. The great mistake is to rush into print with a communication which you are not perfectly satisfied has come from the source reported. Anxious that the world should realise the fact of spirit communion, people have fallen into the error that the world will only accept communications from the great. It does not matter from whom a communication comes, whether from an obscure man or a famous one. The fact that the obscure man still lives and can prove his identity—that he lived in a certain place, and occupied a certain position—is of as much value and importance to the world as to know that any of the great ones live and have returned. Subject all things to the test of reason and common sense, try to find the probability of the message. All these things may occupy months before a satisfactory decision can be reached.

It was true, the speaker continued, that it was possible to get a direct thought from some one of the greater minds on the other side without that mind knowing it, but it did not often happen, simply because that great man's mind would be operating at a higher rate of vibration. Again, there were intermediate spirits. But the intermediate spirit usually claimed only his own position as messenger.

In reply to the question whether the human soul had any self-conscious existence before incarnation the control said: We cannot say yes or no, but we do not think so. As far as our knowledge goes, while the soul is in existence before it becomes

individualised it is not as an individualised self-conscious entity, but as the Over-Soul itself. A portion of that Divine Energy becomes individualised in the child, grows with the child, and becomes literally God manifest in the flesh. That individuality persists after the death of the physical body and continues to unfold and develop more and more, but as far as we are aware its first conscious manifestation is in the child and not prior.

With regard to the question when the soul took possession of the body, the control's opinion was that directly the conditions that would result in the birth of a new life were brought about the Divine Energy was present, moulding the life that was to be.

## THE DREAM AND THE AWAKING.

In a recent sermon on "Seen and Unseen," reported in the "Christian Commonwealth," the Rev. R. J. Campbell dealt with the two orders of being, designated respectively the natural and the supernatural. The natural was the physical, the phenomenal, and was by its very nature changeable, perishable, unideal, full of pain and suffering. But what of the other order, the invisible and spiritual?—

I say that this higher order is manifesting through the lower all the time though invisible, and we can be made aware of its presence. I say that but for the higher there would be no lower; there would be no matter but for spirit. I say further that this higher order is real, and the lower is not real, it is only apparent and unsubstantial and will pass away like a dream. The higher is the eternal, that which was before all universes and will still be here when they are gone. And, finally, strange as it may seem, the lower, this visible and tangible world of ours, only exists at all for the sake of the higher; that is, for purely spiritual ends. . . . Some day will come a great awaking. I cannot think that death is ever more than that even now—just a waking up from a dream. It is not a journey, undertaken with the speed of light, far, far away through trackless wilds, beyond the star-strewn firmament to a land of perpetual peace, a home so distant that no sound or tidings of earth can ever reach to disturb it. It is much simpler than that; it is only being called by gentle voices in the morning after troubled visions of the night. It is the discovery that that is shadow which we have hitherto called substance, and substance which we might have fancied was shadow. We get glimpses and intimations of it in our most inspired moments even as it is; there are times when the veil that hangs between us and the spiritual world seems to grow very thin. Is it not William Blake who speaks of the inburst of heaven's glory in his hours of ecstasy making the visible world grow dim? And is there anyone here who has never felt, under the effects of some shock or the stress of some tremendous emotion of joy or sorrow, a sudden sense of the comparative unreality of earthly things? Has there never been a moment in your life when everything around you has looked strange, ephemeral, almost a mirage? The accustomed noises of the street sounded far off; people came and went; voices sounded in your ears, and perhaps you answered as usual; but you did not feel as usual; for a time—whether it were long or short you could not tell—you felt as if all about you were a kind of magic-lantern show, a world of gossamer and mist. Any deep experience of the heart will produce something of that feeling, and I believe it is simply because it is pretty nearly the truth. By-and-by we shall pass out of the shadow into the sunshine, and will wonder that we were ever deceived by the false gleams and glimmers that drew our gaze so often and so long in the dark.

THE ancient occultists owed much of their power, and also of their evil reputation, to the fact that they were psychologists before their time.—EVELYN UNDERHILL.

SIGNIFICANT FACTS.—It remains a striking and significant fact that those well-known scientific men who, in consequence of some predilection for this form of research, or perhaps because of some unexplained personal experience, have been drawn into the inquiry, and who have given years of thought and study to it, have become thoroughly convinced of the reality of the phenomena, and have not hesitated to say so. And it is, to my mind, certain beyond a doubt that this list of believers will be added to year by year, and that a time will come when the unbeliever will be found to be the truly unscientific person, who, in face of the overwhelming evidence, will find it increasingly difficult to justify his position.—"Dangers of Spiritualism," pages 5 and 6.

## PSYCHIC SCIENCE IN RELATION TO THE WAR.

BY MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 28th, 1915, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 80.)

Dealing more directly with the war in its relation to psychic science, Miss Lind-af-Hageby said: May we not look on the war as a disease which had to break out owing to a long period of antagonism, hate, greed, and national misunderstanding, and, having once broken out, will reveal to us how dangerous and deadly was the poison with which we permitted ourselves to be inoculated? But now that it has come to the surface, the great disease may be followed by the great healthiness. The war followed inevitably on the cultivation of the war spirit, military ideals and ideas, and it is here I come to the point that the students and exponents of psychic science are the people who can have the greatest influence in shaping the peace of the future. I take it that everyone here to-night would like to live and work for the education of the world, for the establishment of international brotherhood and those principles of toleration, sympathy, and social co-operation which would bring about a universal peace for which so many have sighed from the beginning of the world. How does psychic science help? First of all, is not everything the result of a condition of the mind? Everything is a question of mental attitude—not only the attitude of the Christian Scientist and the New Thoughtist—everything is a question of mind, thought, spiritual principles. Psychic science has taught us the terribly great and wonderful power of suggestion. Now the war is from one point of view nothing but the effect of a gigantic system of military suggestion which has been poisoning the world for centuries past. (Applause.) It is for you psychic scientists to preach in season and out of season the power of suggestion. Let us concentrate on International Solidarity—Brotherhood.

Psychic science has taught the world—though the world has not accepted it—it has preached for many years that the spirit when it leaves the body carries with it the mental condition, the thought-state, in which it has lived and in which it passes into the other world. It has further taught that that spirit world is very closely associated with us and is always acting upon us by impulses and suggestion; and giving that teaching to the world it has been emphasising the terrific power of suggestion, not alone the suggestion of the living but the suggestion of the "dead" who have passed to the next world in strife, hatred and violence and who are not immediately purged from this evil condition.

Referring to the war predictions, astrological and otherwise, Miss Lind remarked that some of them seemed to have come after the event, but some were interesting and some were valuable—evidence of the writing of the Hand of Destiny which recorded the coming of events in logical sequence from the events of the past. At a meeting she had attended last summer she had heard some extraordinary prophecies. One was that of a lady who told those present that in September (of last year) a great pestilence would break out, and as a precaution she advised the use of a certain kind of soap. (Laughter.) So that some of the predictions had been a source of amusement as well as interest.

In conclusion, Miss Lind said that true psychic science—and psychic art—was striving to produce the conditions needed for remaking and rebuilding the structure of society for the benefit of the humanity of the future. It was seeking to produce psychic supermen and psychic superwomen, which were vastly removed from the supermen of the Militarist State. The psychic man was becoming sensitised—he was being rendered not only sensitive to the physical, but to the superphysical—he was developing gifts of clairvoyance, clairaudience, and psychometry—the gift of realising the nature of things by contact. As his sensitiveness to and realisation of higher states developed, the strife, the hatred, the brutality, the violence which found

their strongest expression in the lower side of the nature would disappear and in the great new sensitiveness, the sensitiveness of his own soul, he would realise his unity with all life. He would be endowed with a new sympathy and a new spirit which would be the final and sufficient guarantee of the peace of the world. (Applause.)

THE CHAIRMAN, referring to the interest which the address had excited, said that many of those present might have gained a different view of things from what they had heard that evening. They had had the horrors of war brought vividly before them by one who had witnessed them and could realise what they meant. Nevertheless, they felt that the world was progressing, and in spite of this great tragedy humanity would yet enjoy a better state of things than had prevailed in the past. It might be that only through such a catastrophe could a better order of things be brought about. At present we were all limited, more or less, by our personal views of things. They were suffering from "established rights," which generally meant established privileges. But now, when so many who were rich were becoming poor, these things would be brought home to them—we should conceive of a better order of society and carry it into practice, and so, in spite of all these horrors, we might be cheerful. Even to-day the world was becoming different. The Churches had accepted many of the ideas which Spiritualism taught. True, they did not acknowledge the source of them—but that did not matter—but if Spiritualists went on thinking in the right way they would influence the world in the years to come. In conclusion the Chairman said, "I want to propose a very hearty vote of thanks to our good friend Miss Lind. We know she is overworked, and we are grateful that in the midst of her labours and anxieties she has come here to address us to-night." (Applause.)

DR. ABRAHAM WALLACE, in seconding the motion, said he would like to point out to their distinguished lecturer that the war spirit was not quite so universal as her words would indicate. In reading of the recent naval battle, he was rejoiced to see that our sailors did not follow Bernhardi's teachings with reference to the treatment of enemies, but sought to save the drowning Germans even while overhead some of their aeroplanes were trying to drop bombs on the rescuers. The British had not lost their souls even to gain the whole world for which the Germans sought. He had many German friends, but he was forced to recognise that they were suffering from that disease of which Miss Lind had spoken—the disease of Militarism which we were seeking to destroy, and which we all hoped would shortly pass away. (Applause.)

MRS. BELL said she had listened to the lecture with extreme delight. But with reference to our attitude towards this war she was so convinced that we were doing right, that as a mother even if she had twenty sons she would send them all to the war that they might aid in the destruction of that evil influence which had brought ruin on the world—the poison which the Prussians had instilled into the German nation. They should fight that evil to the best of their ability, and she felt they would succeed. (Applause.)

MISS MACK WALL gave an interesting account of her experiences in Germany when, from 1875 to 1882, she gave lessons in English in Berlin. Amongst her pupils had been the children of the famous Von Treitschke, whom she looked upon as a psychic problem. For Frau von Treitschke, who was the daughter of an English mother, had told her that there was nothing her husband was more anxious about than that their children should be proficient in English. Thus, notwithstanding his written invectives against our nation, Von Treitschke showed practically in his life his instinctive appreciation of the English character by choosing for wife one of English descent, through whom his children would have English blood in their veins, as also his belief in the dominance and endurance of the English race by his anxiety that his children should be fully equipped in its language for all emergencies. Referring to the present burst of hatred on the part of Germany towards this country, Miss Mack Wall mentioned that she was in Berlin when a similar, but less venomous, attack of Anglophobia took place as a result of the visit of Sir Morell Mackenzie in connection with the illness of the Emperor Frederick. There had, indeed,

been several such outbursts. So bitter was the feeling in 1881 that an Anglo-German society was formed to try to stem the torrent of hatred.

The resolution of thanks having been passed with acclamation the proceedings terminated.

#### THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

"Comparisons are odious" is an old saying having an especial reference to the subject discussed under this heading. However, as comparisons have been made, it is well to remember how in psychic matters more than anything else the thing seen depends very much on the seer: in other words, the quality of any given phase of mediumship is often very largely determined by the conditions furnished by the sitters. We need not labour the point. All those who have made any serious study of the matter know that it is so.

We have received further letters regarding the mediumship of Mrs. Harris.

Mrs. Margaret Forbes Winslow, of 57, Devonshire-street, W., writes:—

I have had sittings with Mrs. Harris on several occasions and have seen most wonderful phenomena produced. At one sitting there were four voices speaking concurrently and continuously, two in English, one in French and the fourth in German. There were eight or ten persons at this sitting and all heard the voices. I think Admiral Moore must have been very unfortunate in his sittings with Mrs. Harris if all he heard was a "grunt" from Mr. Jones. On February 4th of this year I was sitting in a circle with Mrs. Harris when a very long conversation was carried on by a voice and a sitter in Serbian. At this sitting flowers were brought into the circle by a spirit form. Two of the sitters saw the form going round with the flowers. The flowers were not in the room when the sitting commenced; the door was locked and the key removed.

Mrs. Rosa E. M. Watts, of Hunstanton House, Endsleigh Gardens, N.W., writes in defence of Mr. Jones (the chief control of Mrs. Harris), her observations confirming the statements made in our last issue by Dr. Abraham Wallace:—

It has been my great privilege to converse with this spirit Jones and hear his life story. He was when on the earth plane a great trumpet medium and slate writer, and his story is most touching, especially the loving tribute he pays to his medium, who helped him so much that prior to his passing out he was a reformed character. I have sat in upwards of two hundred materialising séances with mediums from all parts of the globe, and invariably find their principal controls are those nearest the earth plane, who choose this method of service as a means to assist them in rising to greater spiritual heights. Our good friend, John King, is a brilliant example of service in this direction. Therefore should not we Spiritualists extend to them our loving sympathy and co-operation in their endeavours in the cause of truth, as we in turn hope for their kind help in our journey from this state to another?

#### "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

I FANCY He who willed it  
And out of silence drew  
This house of joy and rue,  
And with the darkness filled it,  
Thought, in His Heart's high essence,  
The wisest thing to do,  
For me as well as you,  
Was, in the walls He builded,  
To hide somewhere the clue  
That leads us to His presence  
Above the starry blue.

—MADISON CAWEIN, in "The House of Life."

#### THE GREAT SPHINX.

On the 11th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "The Great Sphinx: and the Mystery of its Psychic Message."

He said that the age of the Sphinx was generally considered to be earlier than the 4th dynasty. It was probably prehistoric and the most ancient known structure in the world. Considering it only from an artistic point of view, it was acknowledged by some of the greatest Egyptologists to be of a very high order, and implied an advanced degree of civilisation at that period. It was devoted to the worship of Ra-amachus, and was therefore a symbol of what is called Sun worship, and being oriented due East, ever called attention to the rising sun. Far from being a stone god worshipped by a terrorised people, it was the expression of a nation's soul, and the figure of its great ideal. The lion's body pointed to the need of a nation's interest in the finer physical development of the natural body.

The man's head implied intellect and moral control of the animal passions. Here the higher man rises superior to the lower man. The triumph of will is suggested, and thus an ideal man in every sense, physical and emotional, yet with passions controlled and force transmuted from the lower to the higher service. The asp-crowned brow was the symbol of spiritual wisdom, and doubtless taught that man is not only body and brain, but something more than either, and that his steadfast gaze was not only towards the material light, but peered into a greater light.

The head-dress was thought by some to be a symbol of a veil thrown back. Now the vision of the Infinite is veiled by ignorance, prejudice, and largely by religious forms; but this ideal suggests attainment to the clearer vision. Granting that these features were symbols and implied such principles, then we were not far from discovering the soul of that nation, which would be the solution of its greatest mystery. Mr. Vanstone added that there were still a great number of other examples of the Sphinx in different parts of Egypt, Greece, and other parts of the world, and gave descriptions of these. Models of the Sphinx and Great Pyramid were also shown.

#### THE WASHING OF THE SOILED WORLD.

The "Seeker" for February has a powerful article from the pen of one of its editors, Mr. W. L. Wilmshurst, entitled "Sins of the Fathers." Mr. Wilmshurst regards the present conflict as the physical reflex of a supra-sensible war, a war between the gathered hosts of good and evil thought-forces, for he holds that at certain stages of the world's development the sins of the "fathers"—the begetters of thought which is evil and spiritually inharmonisable—are "visited" and thrown back upon the children. The ultimate issue, whether in its external results or its spiritual consequences, is not, as it never has been, in doubt.

Whatever form the event will assume, the end will not be one that will leave either the name or the perverse spirit of any brag-gart power written "*ueber alles*"; yet it behoves us all to see that the same doomed spirit is effaced utterly from our own breasts and personal conduct. For the power controlling present events in both the seen and unseen battle-planes is the Lord of all hosts and armies, and the Word over all, whose ministers are charged to-day with "washing the soiled world," is a Reconciler other and greater than Whitman thought of when he wrote, also from a field of battle, of reconciliation:—

"Word over all, beautiful as the sky;  
Beautiful that war and all its deeds of carnage must in time be  
utterly lost;  
That the hands of the sisters Death and Night incessantly,  
softly, wash again and ever again the soiled world."

And those in whom that Word can find expression, and who can ally themselves with it against all the forces of evil and disruption, will be the best able to minister to a humbled and exhausted world when the present searching tyranny is overpast and the "sins of the fathers" have been blotted out. And more. They can take a very practical part in the present struggle, can help to hasten its end and dissipate more speedily the forces and clouds of evil by throwing the weight of their own thought-energies into alliance with the invisible forces on high, which at this moment are battling for a larger opportunity for the Sun of Righteousness to shine in blessing not only over this land or that, but "over all."

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
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## THE BALANCE.

It is the custom to describe as unbalanced the man or woman who is led into foolish words or actions by unregulated emotion. It is a little curious that there is less disposition to speak of want of balance in the case of those whose manners are cold and detached, as the result of a want of emotion. Yet these are as much unbalanced as the others. Their deficiencies, of course, are less conspicuous, because they are of the negative order. The emotionalists are rash, impetuous, apt to blurt out words without thought, and to despise form and ceremony. The intellectualists are usually reserved and calculating, careful in speech, and much addicted to formalism in method. They are very severe on the emotionalists as people lacking in self-control, erratic, and undignified. The emotionalists are not slow to take up the quarrel in their own fashion. To them the intellectualist is a chilly, supercilious creature, fearfully critical, and abominably unsympathetic.

The quarrel runs through every department of life, and acts as a dividing line, which will only be banished when the two parties realise that each represents one of the two great principles in Life—Love and Wisdom. That was the doctrine most perfectly taught by Andrew Jackson Davis, who in his "Harmonial Philosophy" showed that those twin principles govern the whole Universe, that only when they act in perfect unison is harmony possible, and that between them they represent every grade and quality of human expression. Thus Love may reveal itself in the high form of heavenly beneficence or in the low one of a squalid sexual passion, Wisdom in the exalted reasoning faculty of a Bacon or Newton or the unnatural cunning of Palmer the poisoner, or Peace the burglar.

Those who have fully mastered this teaching can no longer take part in the quarrel. They see too clearly the qualities and the defects of both parties. It was one of these persons who once intervened effectively in a little controversy between the opposing schools as represented in the Spiritualist movement. A speaker had been deriding the emotions and their tendency to warp the judgment. "Do not forget," he was reminded, "that if it had not been for the emotions you would not be here to-night to ridicule them!" It was an instance of loose thinking, of which an advocate of the intellectual method should not have been guilty. His argument should have been directed against unregulated emotions, and not the emotions in themselves. But even the undisciplined emotions are far more valuable

and important things than the cold thinker may imagine. A highly cultured man was once taken to task for his habit of attending the meetings of a little body of unlettered, but kindly, earnest people, poor in "culture," but rich in sympathy. They were uncouth in speech, uncultivated in manner; what interest could such a man find in their society? "I go there to get warm," he said. And those who have felt, like him, the chilliness of highly intellectual gatherings, where formalism and pedantry take the place of fervour and enthusiasm, and the brain flourishes at the expense of the heart, will understand his position.

It has been observed that all great popular movements have been of an irrational character. It has never been a carefully studied and precise doctrine that has set a nation on fire, but rather a few glowing words straight from the heart. The sentences in which they were given might not pass muster. They might contain split infinitives and misrelated participles calculated to set a grammarian's teeth on edge, but it was the idea and not the words that mattered. The cry of "Wilkes and Liberty" which stirred the heart of England in the eighteenth century was, if carefully examined, a decidedly vague proposition—it had nothing of the exactness of a proposition of Euclid, but it had infinitely more power. It moved the soul of a people where Euclid would have left it cold.

So, too, in our own movement we find the simple idea of spirit communion far more inspiring than any scholarly doctrine of telepathy which involves the same idea but is shy of expressing it in terms to which it could not attach precise values.

In fine, the question may very well resolve itself into a parable. The intellect may represent a locomotive engine, the emotions the fire in the furnace—one is quite useless without the other. And in certain highly intellectual movements which never appear to move forward we behold the spectacle of a highly-polished and skilfully constructed locomotive in which the necessity of lighting a fire in the furnace has been overlooked. Its engineers may gaze contemptuously on the rough and ramshackle constructions which pass them, with the fire fairly blazing out of their funnels and their boilers almost on the point of bursting with steam. But these rough locomotives are working—they are going somewhere. We need not make the illustration too pointed. The initiated will know what we mean.

No doubt there will come a time when the principle of the balance will come in and the two schools will adjust their differences. In that day it will be seen that heart and head are equally important in the affairs of life; that neither precision in forms nor intensity in convictions are of themselves sufficient—that lack of good taste and good manners may be as deplorable as lack of earnestness and enthusiasm. We have been careful, so far, to avoid the use of the terms Reason and Intelligence—both phrases being much misused as implying purely brain activities. Reason and Intelligence are equally inspired by the faculties of Love and Wisdom, or they would not be Reason and Intelligence. It is for these we stand—the Reason which sees that both the Intellect and the Emotions are necessary to the conduct of life and the Intelligence which applies them to all its problems in equal measure.

SOME psychologists declare that after a person's habits are fixed, say at the age of twenty-five or thirty, very little—if any—change can be made in the disposition. But what a dreary prospect! Such statements are of slight consequence in the light of our modern belief that the spirit can triumph over the flesh. A man can change a habit in a few days, sometimes in one day, if he puts his mind fixedly upon it. In fact, all our thinking tends to establish habits; it is a matter for the will to decide whether or not our ideas shall become fixed.—DRESSER

## WHY I BECAME A SPIRITUALIST : MY PERSONAL EXPERIENCES.

BY COUNT MIYATOVICH.

A large audience, including a number of distinguished persons, assembled in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of the 11th inst., to hear Count Chedo Miyatovich relate to Members, Associates, and friends of the London Spiritualist Alliance some of his remarkable personal experiences in the investigation of Spiritualism. The Count wore the Orders of St. Saviour (Greece), the White Eagle (Serbia) and the French Legion of Honour (of which he is a Grand Officer). Vice-Admiral W. Osborne Moore (Vice-President) occupied the chair.

In introducing the speaker, THE CHAIRMAN said : We are to have the privilege this evening of an address from Count Chedo Miyatovich, once the Serbian Minister to Queen Victoria and King Edward VII. The sanguinary war now in progress strikes us all in different ways. To me there have been many surprises since August, but the greatest of all, that which has appealed most to my imagination, has been the extraordinary strength and heroism of the little country of Serbia fighting for its liberty and existence. I think that in the distant future, when our descendants' children and grandchildren are being taught the romantic history of the great fight of Right against Might and the overthrow of the two bullies of Central Europe, no story will be listened to with such breathless interest as that of the splendid defeats inflicted upon Austria by gallant Serbia.

We welcome our guest to-night as a talented and conspicuous representative of Serbia. The Count, who has been resident in England for many years, is a psychic, and has much in sympathy with all that the Alliance stands for, and his outlook is that of a diplomat who has been trained in a careful study of men, manners, and motives in different countries, one who is not in the least likely to have formed his conclusions on insufficient premises. I now ask Count Miyatovich to deliver his address.

COUNT MIYATOVICH said : I am very deeply touched by the words spoken by Admiral Moore of my country, and I am very grateful to you for the sympathy with which you have greeted his words. But let me tell you that my countrymen, the Serbians, are not only good soldiers in fighting for their country, but they are a people who have great ideals, and who are more open than most races to the psychical side of things. I was very much astonished when I visited my country after twelve years' absence to see how many Spiritualistic societies had been formed there. Peasants of Serbia knowing of my interest in Spiritualism have wanted me to be Archbishop of Macedonia because, they said, "the present Archbishop cannot speak with spirits and you can." As a consequence I have had practically to run away from my countrymen to avoid being made an Archbishop. (Laughter.)

Let me say at once that I am fully aware of the boldness of my presumption in coming here to address you, the Members, Associates and friends of the London Spiritualist Alliance. It looks rather like, to use one of your phrases, "carrying coals to Newcastle." But I am encouraged to come to you because I know, first, that English audiences are very generous, and, second, that the Alliance do not consider it beneath their dignity to collect facts. The collection of facts is always the first step in investigation and no science could exist without it. My own ambition is nothing more than to add, if possible, some authentic facts to those already collected. I have, besides, a personal reason and personal motive for coming before you. I who for a long time was an unbeliever in spirit communion have been converted to a belief in that truth, and I want publicly to enrol myself in the swelling and victorious army of Spiritualists. (Applause.)

To come at once to my psychical experiences. Although by profession a diplomatist, I have been greatly interested in religious questions. My countrymen are a progressive people, but, wishing to progress quickly, we do not progress in the right way, and so in passing through the schools the new generation grew up without faith. In grasping scientific information they lost belief in God or a spiritual universe. The last war has, how-

ever, made a wonderful change. When I was last in my country, officers and soldiers said to me, "Sir, you preached God to us, but we did not believe ; now—in passing through the war—on the battlefields we found there is a God." I am perfectly certain this terrible war will have good effects in strengthening the faith and spirituality of the human race. Though not a professional theologian, I had been engaged with some friends, young clergymen, in endeavouring by working and writing to revive this declining faith. When I met with a good sermon in England, I translated it into Serbian. In this way I translated many fine sermons by Canon Liddon, even some by Mr. Spurgeon. People are now calling me "Mr. Spurgeon" in my country! But for many years all my work in this direction had no result.



COUNT CHEDO MIYATOVICH.

Count Chedo Miyatovich was educated at the Universities of Munich, Leipzig and Zurich and became Professor of Political Economy at Belgrade in 1865. He has been several times a Minister of the Serbian Cabinet, Envoy Extraordinary and Minister Plenipotentiary to Her Majesty Queen Victoria and to His Majesty King Edward, besides having been Minister to the Queen of Holland, the King of Roumania, and the Sultan of Turkey. He signed the honourable peace between Serbia and Bulgaria in 1886. He resigned his last diplomatic office, that of Serbian Minister to the Court of St. James, in 1903, on the assassination of King Alexander and Queen Draga. Count Miyatovich has gained a European reputation not alone as a diplomatist and advanced politician but also as historian and novelist. His friendship with the late W. T. Stead and his interest in psychical phenomena are well known.

One day a friend of mine—probably the most learned man in the Balkan peninsula—said to me, "You are wrong in your methods. You take as your great argument the Bible. The Bible is no argument for me. Try to prove to us that there is a life after death, scientifically. If you can do that I will say there is a God, and even go so far as to admit the necessity for a Redeemer." I was deeply impressed by this remark, and when I returned to London I saw my dear friend, Mr. W. T. Stead, and asked if he could help me. "Is it possible," I asked, "to prove a future life scientifically?" In reply, he invited me to a sitting in his house. There were fifteen or sixteen persons, ladies and gentlemen, present. The medium was an

American lady, a Mrs. Thompson. She went into a cabinet. Presently the curtains of the cabinet opened a little, and a head appeared which I recognised. Many years ago I had known a man with strikingly handsome features, half-German, half-American, who had come from Minneapolis, in the United States, to Serbia to look for a family treasure. Many of our people in the fourteenth and fifteenth centuries used to hide their money and treasures in the earth, and often now we have people coming from America and all parts of the world stating that there was a tradition in their family concerning some hidden treasures. When I was Minister of Finance I had to grant many concessions for digging for such treasures. This poor fellow—the man of whom I have spoken—came and looked for his family treasure. One day he came to me, stating that he had discovered where it was, and asking me for a company of soldiers to defend

him while he dug for it. Unfortunately, just then my political party was out of power, and a man in my position could not go to the Government and ask for a company of soldiers. I advised him to make quite sure and then wire me word from the nearest telegraph office. He went, and I never saw him again till I was called to his deathbed, when, though he evidently wanted to say something, he was unable to utter a word. His name was Augustus Boyne. Seven years later when I was again Minister in London I received a letter from a town in Hungary from a man I did not know. He wrote that he and his daughters received messages by table rappings, and that a few days before someone had communicated giving the name of Augustus Boyne and asking him to write and tell M. Miyatovich that he had died from poison. It was this same Augustus Boyne whose fine face now looked out from between the curtains at the séance at Mr. Stead's. Several other spirits appeared, always at the entrance of the cabinet. Suddenly the curtains were opened violently and a spirit clad all in white, her form and features, except the eyes, being alike hidden by some fine textile material, walked straight to me and then retired slowly backward to the cabinet and there stopped. On my approaching her she put her hands on my shoulders and then stretched out her arms to embrace me. I thought of a young lady between whom and myself, when I was a young man, there existed a very warm attachment, and mentally said, "Is not this —?" As if in answer the spirit drew down the covering from her face, and I saw my own mother. She looked at me, and then, moving backward, began to dematerialise. A few days ago I received a letter from Mrs. Harper, who, with her daughter, Miss Edith Harper, was among the sisters, saying: "How well we remember the evening on which your dear mother came to you in the séance-room at Cambridge House. It was a beautiful and touching sight to us, and it seems fitting that two who were present on that auspicious occasion should add their testimony to your own."

That incident made the deepest impression on me. I had not the slightest doubt that there was no fraud in the matter, that it was really my mother whom I saw. I could not have had such a vivid imagination as to conjure up her features. It could not be explained by telepathy, because I was not thinking of my mother. It was the first thing to impress me with the feeling that Spiritualism had truth in it, though I did not become at once a Spiritualist.

The Count went on to state that when King Alexander married Draga, the Count lady of his mother, Queen Natalie, he did not hide his disapproval. He was Serbian Minister abroad at the time, but his attitude being reported to the Queen he was recalled. After the Count's return to Belgrade the King behaved

very cruelly to his mother, Queen Natalie. A few days later the Count called on the King and told him he was going away, perhaps never to return, but it was his duty first to tell him that a son or daughter who behaved badly to his or her parents never prospered. He implored the King to improve his conduct to his parents. The King only laughed. That was in 1900. In 1903 occurred the terrible assassination of the King and Queen. The circumstances of that assassination were foreseen in London on the 16th of the preceding March. On that day the Count dined with Mr. Stead and some friends, the company including a clairvoyante, Mrs. Burchell. He subsequently placed in this lady's hands an envelope containing the signatures of King Alexander and Queen Draga. Mrs. Burchell at once said "It is a King," and after describing the King and Queen and the Palace went on to state that she saw soldiers surrounding the building, that the gates were broken open by dynamite, that officers entered the Palace in order to murder the King and Queen, and that the place was in darkness. The clairvoyante, falling on her knees, exclaimed, "They are rushing about with stearin candles in their hands looking for them."

"She saw that," said the Count, "on March 16th. On the night of June 11th soldiers surrounded the Palace, burst open the gates with dynamite, and broke the connections of the electric light. At first they searched for the King and Queen in the dark, and then sent to the stables and got stearin candles. The vision was in every detail correct."

In 1899, when the Count was preparing to leave London for the first International Peace Congress at the Hague, he received a letter from Carlowitz, in Hungary, stating that at one of some sittings which the writer and his friends had been holding they had been urged by a spirit to look for the grave of Attila, the Emperor of the Huns. Guided by that spirit, they found the grave indicated, and discovered gold and silver and sculptures, but later learned that it was not the grave of Attila, but one of his chiefs. They charged the spirit with misleading them, and asked his name. He said, "I am Tsar Dushan," adding that they would find his imperial crown, regalia, &c., in a certain place, but could dig them up only by the help of Chedo Miyatovich, to whom the writer therefore applied. To this letter the Count replied that he would write to his friends in the Government to allow his correspondent and his fellow-Spiritualists to dig and search. Later a second letter arrived, in which the writer stated that their spirit visitor said: "Miyatovich does not quite believe you. Let him go to the nearest medium and ask the controlling spirit for me, and I will tell him."

The Count was wishful to comply with this suggestion, but was dissuaded from doing so by his wife. But a year after the assassination of King Alexander, when her husband resigned his post as Minister at the Court of St. James, the Countess advised him to go and see Mr. Vango. He did so. Mr. Vango went into a trance, and in a few moments said:—

"Here is the spirit of a young man who wants to speak urgently with you."

"But," responded the Count, "the man I want is not young."

"No, I know. You want to speak with an Emperor of the middle of the fourteenth century. But this young man wants to speak to you."

"What does he want?"

"I cannot say. He is talking a language I never heard."

"Can you reproduce a single word?"

What followed this query is best related in Count Miyatovich's own words:—

Then he repeated an entire phrase in the Serbian language: "I beg you to write at once to my mother, Queen Natalie, to forgive me." So I knew it was King Alexander. I said: "I am very glad. I will write to your mother. Are you happy?" "No," he replied; "my father has not yet forgiven me."

Vango did not pronounce the Serbian phrase as I pronounce it to you. He was reading it backward: "lim—mo" = "Molim"; for instance.

Then King Alexander spoke to me about a secret. In the year 1902 I wanted to make him popular. I reminded him that in two years we should be having the centenary of Karageorge's rising against the Turks, and I suggested to the King that, though Karageorge founded another dynasty opposed to his own, it would be a fine thing and would win him

the sympathy of many people if he made the event the occasion of a public celebration. Unfortunately he did not do so. When he spoke through Vango he recalled this omission. "I am sorry," he said, "that I did not follow your suggestion. I see it was very good indeed, but Draga was against it."

This was the second incident that deeply impressed me with the truth of Spiritualism.

(To be continued.)

### "THE PUZZLE OF SPIRIT PHOTOGRAPHY."

We had hoped that the recent address by Mr. W. Walker on this subject would have passed without the occurrence of those disputes which seem almost inseparable from the subject of psychic photography. Unhappily it proves to be no exception to the general rule. Mr. David L. Wilson, manager of the Scottish Press Photo. Agency, of 65, West Regent-street, Glasgow, writes to us contradicting some of the statements made in that address. In the course of his letter he makes the following assertions:—

1. The Crewe circle came to Glasgow in June last purposely to demonstrate the truth of spirit or psychic photography. Five sittings were held in my studio. In the report in question Mr. Walker is represented as stating that the members of the Crewe circle "played no part" in the demonstrations "beyond that of affording the use of their mediumship." That statement is incorrect. At the five sittings or séances the male medium never once let the double dark-slide of his camera out of his hands. In the dark-room the unexposed plate in every instance was placed in the slide by one of the sitters who knew nothing whatever about photography, the medium holding the slide always in both his hands.

2. The members of the Crewe circle demonstrated neither the truth nor the falsity of spirit photography, for the simple reason that in no instance was a photograph taken under the remotest resemblance to *test conditions*. The medium positively refused to subject himself to any strict test, and he took part in all the photographic operations in his so-called demonstrations. He alone did the focussing on the sitters, timed the exposures, and had ample opportunities of manipulating the plates or the cardboard division between the plates in the slide while the plate was being put into the slide in the dark room.

3. The medium had no objection to leave his camera in my studio, but throughout the demonstrations he clung tenaciously to the double dark-slide, taking it away with him when the camera was left in my studio.

4. It is not true, as stated in the report, that only Kodak plates were used. The first two exposed were Lumiere and the last two Imperial. It was on one of the Lumiere plates that the Robertson picture appeared; and on the two Imperials a human face appeared on each, and each was inverted on the plate. Both faces appeared to be unmistakably reduced copies of the same photograph, or of a picture from a newspaper or magazine. All the alleged spirit photographs that appeared on the plates at the sittings in my studio seemed to me to be manipulated copies, cleverly handled, of old photographs.

Mr. Wilson asks us to print his letter in the interests of truth and in his own interests "as a professional man," but our compliance is not to be regarded as conveying any reflection on the good faith of Mr. Walker.

The foregoing would in the ordinary course have appeared in our last issue, but in justice to Mr. Walker, to whom a proof was sent, it has been held over that his reply to the charges made might appear in the same number of *LIGHT*. Mr. Walker writes:—

Your fairness in forwarding me a proof of Mr. Wilson's letter will enable your readers to peruse in the same issue of *LIGHT* both sides of the case.

Mr. Wilson states that other plates were used besides those supplied by Kodak Co. Our Crewe friends were unaware of that, hence their remarks to me and my statement. After all, the important question is not what makers' plates were used, but what psychic results were found on the plates after development.

The Crewe circle have never previously held a séance with so large a number of strangers, and, in their desire to give the best conditions in the interest of all concerned, Mr. Hope acted wisely in determining himself to focus the sitters, also to make the exposures, as by that means the auric force would have better opportunity to act upon the sensitive plate; for the same reason Mr. Hope would desire to safeguard the dark-slide.

That is what I intended to convey by my statement "that the members of the Crewe circle played no part beyond that of affording the use of their mediumship."

The controlling intelligence directs what sitter shall put the plates in the dark-slide, also who shall sit before the camera. According to Mr. Wilson's letter, none of the Crewe circle put any of the plates in the dark-slide, nor took any part whatever in the development of the plates.

As Mr. Wm. Jeffrey was one of the party who took an interest in the séances held at Glasgow during the Crewe circle's visit, I cannot do better than quote from his letter now before me:—

"Mr. Wilson says that 'at the five sittings or séances the male medium never once let the double dark-slide of the camera out of his hand.' That is quite untrue. After the first two exposures Mr. Wilson went into the dark-room with Mr. West only, and they developed the plate between them, the medium remaining outside in company and in pleasant conversation with those about him, all of whom can vouch for the truthfulness of this fact. In another instance, after the exposure had been made, Mr. West also was in the dark-room with Mr. Wilson and Mr. Cameron, the medium again remaining outside. Further, on two occasions Mr. West went into the dark-room to load the slide without the medium being present, leaving the medium in company with the sitters. All of these facts can be verified by those present.

"I, in conjunction with others (who, I feel confident, know as much about photography as does Mr. Wilson—perhaps more) were perfectly satisfied with the results obtained, and were confident that no jugglery—as he would seem to suggest—was used by the Crewe folks."

Please allow me to point out that the Crewe people had no such photographs as those of Mr. Robertson and Mrs. Jeffrey, nor could they have produced the message in English, French and Greek which appeared on the sensitive plate in front of Mr. and Mrs. Sloane. No other slides exhibited at my lecture are in question.

We have a separate confirmation of Mr. Jeffrey's attitude in the matter as set out in the extracts from his letter quoted by Mr. Walker. We do not gather that Mr. Wilson has any special knowledge or experience in connection with psychic photography, and, in the circumstances, each side having presented its case, we think the matter might be allowed to terminate here so far as *LIGHT* is concerned. The case for psychic photography does not rest on any solitary and disputed instance.

### THE ETHICS OF WAR.

By CHARLES E. BENHAM.

In a previous article it was suggested that the mystery of the origin of evil should be classed among the insoluble problems of theology. The existence of evil must nevertheless be admitted to be a mysterious but inevitable postulate of life which cannot be ignored. And starting with this existence (and therefore some hidden origin) of evil taken for granted, we do not find the same impenetrability permeating all further investigation of the problem of evil. On the contrary, certain cardinal principles seem to assert themselves prominently.

Amongst these stands one which when realised removes a very common confusion of ideas, which consists in the inference that because so often out of something evil something good arises, therefore the evil thing was not evil after all.

No better concrete example of this exists than the case of war. So many benefits have often accrued from wars that it is quite a popular idea that fighting must, after all, be not altogether evil. No less a dignitary than the Bishop of Armagh appeared to give countenance to this illogical notion in some rather famous verses which he published in the "Times" on October 31st, 1899, entitled "Is War the only Thing that has no Good in It?" The lines were almost universally admired and applauded, and his argument seemed to be readily accepted that because of the virtues of heroism, sympathy, manliness, and so forth brought out in war, it must, *per se*, have some "good in it."

A little consideration will show how distorted such reasoning is. For all we know God may compel the worst spirits in hell to perform offices which tend to ameliorate something in the universe, but we surely should not credit this to hell, or ask whether after all hell had not some "good in it." It would be simply evidence that there is no evil activity which is not forced by Divine Providence to subserve some useful end, *volens volens*

—a great verity which has abundant evidence to support it, but one which should never cause us to lose sight of the fundamental principle that evil is ever evil still.

In another sense altogether it does seem legitimate to claim that war has really good in it—not in the incidental virtues which it may educe, not in the fact that it subserves divine ends, as doubtless all things do. There is good in it from quite another point of view, and one which comes out only when we analyse warfare.

All war implies (1) an aggressor and (2) a defender from aggression, unless, of course, it is a mere conflict in which all are aggressors. In any case the aggression is evil, however much it may be ultimately bent round by Providence to work for ultimate good. The results, whatever they are, cannot ameliorate the act of aggression or justify it in any way. But a defender from aggression may, as such, have no evil motive, and his warfare not only has "good in it," but is essentially good if undertaken with the sole motive of defending the right. Even attacks on his part are not to be classed with aggression, but with defence, and, as incidental to defence, they, too, are essentially right and good. It is this distinction between the evil in aggressive warfare, and the good in a just defensive warfare, that is so constantly overlooked, giving rise to much confusion of thought as to the ethics of war. The Bernbardian overlooks the distinction, of course, because he practically ignores and derides ethics altogether. But the Quaker and Tolstoin, who proclaim unconditional and absolute non-resistance, equally overlook it, and their whole argument against war is vitiated by their blind disregard of the fundamentally opposite qualities of aggression on the one hand and defence against aggression on the other. Swedenborg seems to have been the first to analyse warfare in this way and to explain how the aggressive factor was hellish, and the defensive heavenly. The angels, he asserts, never attack evil, but merely defend good when the evil attack it.

It ought, perhaps, to be explained that this analysis of warfare does not, of course, apply to individual acts of the soldiery concerned, whose conduct, on either side, may be good or evil in quality according to the way they carry out their duty—just as individual actions may be good or bad in any other career. But we are here dealing with the undertaking of warfare in principle and as a whole.

The Tolstoin may seem to be supported in his doctrine of non-resistance by certain sayings of Christ—such as the one as to turning the left cheek. But only a very casual study of Christ's teaching can lead to such a misapprehension. The divinely ordered non-resistance was plainly non-resistance of the self against the foe, not of the self against oppression inflicted against the right cheek of other people. It is an injunction against self-defence in selfish revenge, not against defence of the defenceless who may be dependent upon us. On the contrary, the very essence of true religion and undefiled is said by one of Christ's own apostles to be bound up with the protection of the widows and fatherless. That Christ was not opposed to coercion (when not exercised for purely selfish ends) was evidenced when he drove the money-changers from the Temple by force. That he even countenanced the just use of the sword is witnessed by the injunction at the close of his incarnate career to his disciples to sell their very garment if they had no sword, and to buy one. His non-resistance doctrine was clearly the simple doctrine of sacrifice of the self, and how often it is on the very battlefield that that sacrifice is most perfectly offered. "Greater love hath no man than this; that he lay down his life for his friends."

Briefly, then, aggressive war, even when driven into the defensive for strategic reasons, is essentially evil, and has no "good in it," whatever good uses Divine Providence may force its issue to subserve. Conversely, defensive warfare, even though, for strategic purposes, it involves acts of aggression and attack, is, *per se*, good in every sense, and has no intrinsic evil in it, and as long as this distinction is clearly realised, as it easily can be, there need be no confusion of thought as to the ethics of war, no confounding of intrinsic with incidental good and evil, and no wavering judgment as to the hellish or heavenly factors in any international conflict.

## SIDELIGHTS.

The Record Committee of the L.C.C. does not encourage superstition. Applications to alter the number 13 at three addresses have been rejected by it as flippant.

A correspondent offers us some arguments in favour of reincarnation; but the special argument we are waiting for is the case of some person who in his or her previous appearance on earth was a crossing sweeper or a laundress, or some similarly humble citizen of the world. "Joan of Arc" and "Mary Queen of Scots" we have always with us.

Attention has been called to the following conversation, which occurs in George Borrow's "Romany Rye," written some fifty years ago, and prophesies the fall of the Austrian Empire: "Hungarian: 'The downfall of the Austrian is at hand.' Borrow: 'But who will bring about his downfall?' Hungarian: 'The Russian.' The Tsar will lead his people forth, all the Slavonians will join him, and he will conquer all."

A writer in "Public Opinion" finds February the most delightful and inspiring of months. Another in "Brotherhood" finds in it the "soul's special treasure." It is "specially the soul's month." The flowers of the month—"the fair maids of February"—are certainly grateful to the spirit, if one has not to regard them with the aching eyeballs of influenza. But perhaps influenza is also good for the soul.

In a recent issue of "T.P.'s Weekly" appears an article by Mr. William H. Seed dealing with Joan of Arc, whose reported appearances and influence in recent times Mr. Seed describes as "a chapter of Spiritualistic history." In this connection he quotes the statements of Mrs. Mary Davies, Miss May Donaldson, Mr. J. W. Sharpe, Dr. Abraham Wallace, Mr. George Bridge and others. Most of the instances he narrates are too well known to Spiritualists to need more particular reference here.

In the course of a letter from the front (quoted in the "Star") a soldier in the London Scottish writes: "It's an extraordinary thing, but there is a church near here absolutely in ruins, but the altar is untouched. In a lot of houses, which have been shelled, everything is often smashed up, but a crucifix (there is always at least one in every house) will be left hanging on a bit of wall. Of course this is just luck. I mean it isn't due to the Germans that they are not smashed."

Miss E. P. Prentice writes: "Reading your interesting article, 'Casting out Devils,' reminds me that those who regard the Bible as authentic and Spiritualism as diabolical, have apparently disregarded the assertion that the devil obtained a license for inflicting disease, while Spiritualists are free to heal. Does the Almighty sanction evil, and the devil work good?" An excellent *reductio ad absurdum*, but as we pointed out, the advocates of the doctrine Miss Prentice assails set little store by reason.

"Sloppy sentimentalism" is a phrase not infrequently heard in criticism of utterances on the part of certain writers who retort on their critics with charges of blunt and barbarous speech. We confess to wishing at times that the idealists would strengthen their thought with a little of the manly vigour of their opponents, and that the latter in turn would soften their own style with some of the feminine qualities of the opposite school. But we remember that this is not a perfect world, and are mindful of the complaint of the Gilbertian character on finding himself in a sphere in which he had "nothing whatever to grumble at."

A correspondent interested in the subject of Prophecies calls attention to the following lines of Henry Kirke White, dealing with Napoleon and written about 1812. They certainly have a curiously suggestive bearing on the events of to-day:—

He has shown off his tricks in France, Italy, Spain,  
And Germany, too, knows his legerdemain;  
So hearing John Bull has a taste for strange sights,  
He's coming to London to put us to rights.

This new Katterfelto, his show to complete,  
Means his boats should all sink as they pass by our fleet;  
Then under the ocean they steer their course right on,  
And pepper their foes from the bed of old Triton.  
This genius of France (as the "Moniteur" tells)  
May order balloons, or provide diving bells;  
But how to meet Boney we never will know  
If he comes in the style of a fish or a crow.

Our correspondent sees in "fish" and "crow" hints of the torpedo and the aeroplane.

Slightly to vary the complaint of the Israelites in the desert, "We have always this Nietzsche before our eyes." With all deference to the champions of that genius, we do not set much store by the argument that he hated the Prussians and ridiculed German Kultur. There is no disguising the fact that his ideas form the staple of the Prussian religion of war, and are quoted with approval in its literature. The man who blows down a wall with dynamite may undesignedly kill some innocent people behind it. If he took no pains to warn them the law rightly holds him guilty of manslaughter. Similarly, the man who intends only to kill rats is held responsible if he places poison within reach of children and domestic animals.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

### Life After Death.

SIR,—Mr. E. Kay Robinson, in the current issue of *LIGHT*, says he cannot understand how our spirits after death can become integral parts of the Great Spirit and remain "separate and divided spirits" with individual freedom of action. Would Mr. Robinson please tell us whether he regards spirits in the body now as integral parts of the Great Spirit?—Yours, &c.,  
W. B. P.

West Hampstead, N.W.  
February 13th.

### Thought-Reading: A Comparison and a Contrast.

SIR,—The case of thought-reading described by Mr. Bush in your issue of January 9th is very remarkable, but there is almost an exact parallel of it to be found in your issues of May 10th and 17th, 1913, so far as the extent and character of the powers exercised and the method of working are concerned. Both of these remarkable psychics are styled professor—but the one is American and the other apparently French. One is a wealthy man and never uses his gifts for personal gain—the other apparently uses them professionally and has found them a very lucrative source of income. One is consulted by the potentates of the New World (Rockefeller, Edison, &c.)—the other by the potentates of the Old (King Edward VII., &c.). A curious parallel, surely!—Yours, &c.,

W. H.

### The Direct Voice: A Spontaneous Manifestation.

SIR,—Some years ago I learned that a friend to whom I had mentioned the facts of Spiritualism and who had lost a child during the previous year had just lost a second child, his daughter. I accordingly called on him at his home in Paris, and was not surprised to find his wife like a second Rachel refusing to be comforted. As the funeral was to take place on the following day, we assembled in the dining room, all three standing, and discussed the preparations to be made and also whether the remaining child (who was absent) should attend the funeral. It all seemed to me to be the blackness of darkness. I said to myself, "There is no consolation for this poor woman; the Church can offer none, and even Spiritualism under the circumstances seems powerless." I felt much pained and humiliated. I no sooner thought this, than in our very midst and in very loud tones, the voice of the dead daughter cried, "Mama! Mama!" My friend's wife, in an instant, was herself again, and turning, rushed into the dead daughter's room repeating loudly on her way, "My poor N—, you have called me! You have called me! I am coming! I am coming!" and then clasped the form of her daughter in her arms. I said to myself, "Why seek the living amongst the dead? She is not there but risen. It is her spirit voice we have heard." When all was quiet again the husband and myself left the house to make arrangements. His first words to me were, "What do you think of that, my friend? Do you know," he continued, "how I interpret what has taken place? My poor wife has been inconsolable because our daughter died without a word of adieu; had she even uttered one word, had she even said 'Mama' it would have been some consolation. Now, seeing this, she has returned, to prove to us that she still lives." The father has died since. Who was, or where was, the medium?—Yours, &c.,  
S. A. BRETT.

42, Rue des Deux Puits,  
Sannois (S. & O.), France.  
February 10th, 1915.

### Is Nietzsche Responsible?

SIR,—Having, thanks to you, enjoyed the privilege of defending the memory of a man of genius against those "inspired humorists" who wish to saddle him with all the sins of the country to which he considered it his crowning misfortune to belong, I have no intention of trespassing on your space to argue the matter with all comers. Those who do not share the vulgar craving for scapegoats and whipping boys may judge between my attitude and that of Messrs. Witley, Cook and Moxon. All the arguments in the world will not enable a blind man to see. Those, on the other hand, who have sensed the true inwardness of Nietzsche's doctrines will merely smile at the suggestion that German brutality is their manifestation, or that they recognise only material values. Two of your correspondents achieve a record in the way of criticism; they are the first students of Nietzsche who have ever found him dull. He has been accused of many things, but never before of that! I stand by every word that I have written, for I was careful to concede to the other side all, if not more, than they can justly claim.—Yours, &c.,

CHARLES J. WHITEY, M.D.

9, The Paragon, Bath.

### A Dream Strangely Verified.

SIR,—During the early part of last October, on three successive nights, I was taken in my dreams to a hospital in France, where I saw, amongst others, Mr. H—, a well-known "healer" in London, and another gentleman of my acquaintance. I was attending to a soldier lying on the floor of the hospital ward. Next to the soldier to whom I was ministering was a bed of the usual hospital type, on which lay a poor brother, who was apparently drawing rapidly near to his passing on to the other side. The gentlemen whom I have already mentioned were standing by the side of this patient, who seemed to be trying to give them some last message. On the first and second nights I seemed too busy to go to see if my help was needed, but on the third night I seemed compelled, by some unseen force, to go to the bedside, and the patient then gave me the message he wished to be conveyed. It was a last message to his mother, and a very important one to the parties concerned.

It was some days later that I was able to go to Snaresbrook to find Mrs. T— and to know if the address given was correct. It was with some hesitancy that I approached the house and inquired for Mrs. T—, but on doing so I found my information to be absolutely correct.

I learnt that the soldier who had entrusted this message to me was an only son of a widowed mother. The message seemed to bring her comfort. Mrs. T— had not heard that her son had passed over, but while I was talking with her the message came from the War Office informing her of her son's death.

Mrs. T— told me that her son was very interested in Spiritualism, but she was not. Since this experience Mr. T— has returned and thanked me for the help rendered to his mother.—Yours, &c.,

(MISS) S. M. WARWICK.

Leigh-on-Sea.

### Dr. Kilner's Screens.

SIR,—I have seen occasional references in *LIGHT* to Dr. Kilner's screens. May I ask what these are and upon what scientific principles they are constructed, whether psychic or physical, or both?

It will be readily admitted, I think, that any device which offers even the slenderest means of establishing evidence, on the lines of physical science, of the existence of what may be termed the "ultra-material" merits closest scrutiny and investigation from all possible standpoints. I therefore venture, by your courteous permission, to ask whether any of my fellow-readers and subscribers are aware of any such apparatus which, whilst not in any way dependent for its efficiency on the psychic qualities or powers of mediums, can yet be used to demonstrate the reality of the realm of spirit.

It is, perhaps, a moot question whether it is possible for spirit and spiritual things to be apprehended except by the exercise of spiritual or psychic powers, but should it be otherwise there can be little doubt of the extreme value of other means for carrying conviction to our fellows, of whom a vast proportion seem unable to appreciate other than material phenomena.

I have written in the hope that by an expression of your readers' views some light may be thrown on the problem and that there may be sown some seed or germ of an idea which may, in some receptive brain-soil, culminate in the production of a perfected appliance such as I have above referred to.—Yours, &c.,

J. B. GALL.

49, Glenlyon-road, Eltham Park, S.E.

## Immortality and Unselfishness.

SIR,—Will you permit me to make a few remarks on this subject? Is there not a deep truth in Bacon's assertion that "God is sporting with us"? Man is truly one, but he lacks consciousness of his true being. It has been said that happiness is the true end of a man's life. We need to enlarge this view, or substitute for it his *true good*, thus obtaining a perfect definition. We must sacrifice the individual good for the general human good. By making our interests the interests of the whole of mankind, they are secured and the field of labour extended and enlarged. *Here man is being made in the image of God, because his glory and end are identical—viz., in self-sacrifice.*—Yours, &c.,

E. P. PRENTICE.

## In Defence of Martyrs.

SIR,—I hope LIGHT does not commit itself to the sweeping statements made by Edward Earle Purinton in a paragraph quoted on page 64: "Martyrs are slain not for their principles, but for their prejudices. . . Only a fanatic goes to prison for his faith; a wise man turns his faith into deeds that the world wants. To avoid persecution we must live more, love more, talk less, and condemn not at all." Such counsel unmodified is the more dangerous because of the element of truth in it. As it stands, it places a premium on cowardice. According to Edward Earle Purinton's dictum, if Jesus Christ had not been a fanatic, if he had only talked a little less and not indulged in such uncharitable denunciations of the Pharisaism of his day, which devoured widows' houses and, for a pretence, made long prayers, he might have escaped martyrdom. Very likely; also, it is more than probable that his name would long ago have been forgotten.

Doubtless religious prejudices have had and still have much to answer for, but it may be questioned whether people die for their prejudices. Whatever the measure of truth or falsity in the religious beliefs which they died rather than forswear, it was not for those beliefs alone, greatly as they revered them, that the martyrs of old yielded their lives, but for freedom to exercise their private judgment in such matters uncoerced by any civic authority. In so doing they turned their faith into noble deeds, and in winning for future generations a larger measure of religious liberty than they had themselves enjoyed, they won also the right to be held in grateful remembrance.

But perhaps, in view of the splendid editorial in its last issue, I need feel no uneasiness as to the attitude of LIGHT in regard to Edward Earle Purinton's estimate of the noble army of martyrs.—Yours, &c.,

GERSON.

[We feel with Hamlet that "we must speak by the card or equivocation will undo us." "Gerson" takes the quotation from Purinton too literally. Like all absolute or oracular statements it needs to be interpreted liberally, and we regarded it as aimed at the large class of persons who suffer rather for their prejudices than their principles and who owe their martyrdom more to their own intolerance than to the intolerance of others. Of course there are real martyrs, Purinton to the contrary notwithstanding, but there is a growing impression nowadays that the term "martyr" has been rather cheapened by indiscriminate use.—Ed.]

## National Fund of Benevolence.

SIR,—Our heartfelt thanks are due to the following friends and societies for their donations to the above fund during the month of January: Mrs. Ruth Hey, 2s.; Sowerby Bridge Society, 10s.; Mr. Albert Sutcliffe, 10s.; Heeley Spiritual Evidence Society, 10s. 6d.; A Friend, Halifax, 2s. 6d.; Miss Boswell Stone, 5s.; London Union, £2; Mark-street, Saviorgate Society, 17s.; Daulby Hall, Liverpool, 12s.; Mr. G. Widdows, 1s. 2d. Total, £5 10s. 2d.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

## ANSWERS TO CORRESPONDENTS.

C. SEADER.—We note your observations and are obliged for your letter.

F. CLINTON ("The Crucible of War").—We thank you for your letter. Many people have expressed appreciation of the article, and several, like yourself, state that it coincides with teachings received by them from interior sources.

PHILIP L. CHAMBERS (British Columbia).—The contradictions to which you call attention are not peculiar to psychic messages. They are typical of the varying views and statements on every subject. Every truth has two sides, apparently at variance, but not really so.

## SOCIETY WORK ON SUNDAY, FEB. 14th, &amp;c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—The inspirers of Mrs. M. H. Wallis answered written questions with marked ability. Mr. S. J. Watts presided.—77, *New Oxford-street, W.C.*—On the 8th inst. Mrs. A. de Beaurepaire gave clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Miss Florence Morse: Morning, trance address; evening, answers to questions. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave uplifting inspirational addresses, the aim of the evening discourse being to enlighten and help those of our heroes just passed on.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. Geo. Prior gave address. Sunday next, at 7, Miss Florence Morse, of Manchester, trance address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, splendid address by Mr. W. E. Long. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Eells gave an address on "Prayer." Sunday next, 11.15 a.m., open circle; 7 p.m., Mrs. Brownjohn, address and clairvoyance. Friday, 8.15, public. 28th, Mrs. Harvey.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an interesting address and answered questions. Sunday next, at 7, Mrs. M. Davies, address and clairvoyance (silver collection). Thursday, at 7, Thames Valley Café, Mrs. Brownjohn, clairvoyance and messages.—M. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Mascall gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Address and clairvoyance by Mr. A. Punter. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Neville; also on Monday, 8 p.m., psychometry and clairvoyance. Silver collection. Weekly meetings as usual.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. A. H. Sarfas gave an address and descriptions. Sunday next, 11.15 a.m., usual meeting; 7 p.m., Mrs. Mary Gordon, address and clairvoyant descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Davies' address on "Prayer" was much appreciated; she also gave clairvoyance. Thursday next, at 8.15, circle for members only. Sunday next, 11 a.m., service, followed by circle; 7 p.m., Mr. George Prior.—C. L. B.

BRIGHTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Peeling gave an address, followed by convincing descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Maunder, address and clairvoyance. 28th, Mrs. Neville. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Neville gave an interesting address on "Responsibility," supplemented by well-recognised clairvoyant descriptions, and also named an infant whose father is fighting at the front. The ceremony evidently greatly impressed the audience. Many strangers were present. Sunday next, Mrs. Miles Ord, address.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Mrs. Miles Ord gave a good address and described spirit friends. Sunday next, 11.30 a.m., circle service; 7 p.m., Mr. Alcock Rush, address. Thursday, at 8.15 p.m., Mrs. Beatrice Moore, clairvoyance; silver collection. 27th, at 7.30 p.m., social and dance; tickets, 6d.

WOOLWICH AND PLUMSTEAD.—Mrs. Maunder spoke on "Through the Mists," gave clairvoyant descriptions, and conducted after-circle. 10th, address by Mr. Hickinbotham on "Dangers of Spiritualism." Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. E. A. Cannock, address and clairvoyance. 24th, Mrs. Podmore, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, séance; evening, Mr. G. R. Symons, an address on "The Planes of Development," large after-circle. Wednesday, Mrs. Mary Clempson gave descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Alderman D. J. Davis. Wednesday, special visit of Mr. R. H. Yates. 28th, Mrs. A. de Beaurepaire.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Daymond; evening, address and clairvoyance by Mrs. A. Boddington. 11th, Mr. Carpenter gave an address. Sunday next, 11.30 a.m., and 3 and 7 p.m., Lyceum Anniversary, speakers from Lyceum. Thursday, 25th, Mr. Yates (of Huddersfield). 27th, social and dance, programmes 6d. 28th, 11.30 and 7, Mr. A. V. Peters.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion of Mr. Rowe's paper on "Evolution"; afternoon, Lyceum, conducted by Mr. Tae. The membership increases with every meeting. Evening, Mr. Hayward, address; Mrs. Hayward, clairvoyance. 10th, Mrs. Greenwood, address. 11th, Mrs. Pulham, successful clairvoyance. Sunday next, 11.30 a.m., Mr. Connor on "Spirit Evolution"; 3 p.m., Lyceum; 7, Miss Woodhouse. 25th, Mrs. Orłowski. 28th, Madame Beaumont. March 7th, Mrs. Mary Davies.—A. T. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. F. T. Blake, descriptions by Mr. H. Mundy. 11th, address and clairvoyant descriptions by the same.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, clairvoyant descriptions by Mrs. Tarrant and Mr. Scanes; evening, address and clairvoyance by Mrs. M. A. Grainger.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon answered written questions from the audience and gave clairvoyant descriptions.—N. D.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Mrs. Spicer spoke on "Evolution" and "Know Thyself," and gave descriptions at each service.—P.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street, in the morning on "The Larger Man," and in the evening on "Witches." 8th, Mrs. Percy Street gave psychometrical and clairvoyant descriptions.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mr. George Tilby conducted the morning healing service and addressed the evening congregation on "Right Thinking."—A. H. S.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle: Morning subject, "The Divinity and Nativity of Jesus"; evening, "Re-incarnation?" Good clairvoyance and psychometry.—C. A. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address and clairvoyance by Mrs. Podmore. 11th, address, Mr. Yelf, of Portsmouth, on "Practical Christianity." Descriptions by Miss Fletcher.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mrs. Dennis on "The Shadow of the Cross," followed by clairvoyant descriptions. Mr. Johns also spoke. The meeting was conducted by Mr. Arnold.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Morning, Mrs. Scholes spoke on "The Power of Thought"; evening, the girl medium (Miss Bertha Cadman) addressed a large audience on "Man his own Saviour." Clairvoyantes, Mrs. Scholes, Miss Cadman, and Private Eyres.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Mr. Lund, clairvoyant descriptions by Mrs. Lund. 8th, address and clairvoyance by Mrs. Maunders. 10th, Mr. R. Boddington answered questions.—E. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, inspirational address by Mr. Parry; evening, Mrs. Laura Lewis, of Cardiff, spoke under control on "Death the Gateway of Life," and gave clairvoyant descriptions. Other usual meetings.—W. G.

TORQUAY.—An inspirational address by Mr. E. Rugg-Williams on "After Death," followed by recognised clairvoyant descriptions through Mrs. Thistleton. 11th, a short address, clairvoyance, and psychometry by J. L. Stephenson, R.A.M.C.—R. T.

U. L. S. SOCIAL.—The Union of London Spiritualists held their annual Social and Dance at Anderton's Hotel, Fleet-street, E.C., on Friday the 12th inst., when a large number of workers and friends met and made merry. Mr. George Tayler Gwinn presided. Mrs. Alice Jamrach was the M.C. and ably carried out the duties of that important office. Mr. Percy Scholey officiated as musical director and the programme provided was quite above the average. Each item was thoroughly enjoyed, and amongst those who contributed were Mrs. L. Watson, Madame Louie Watson, Miss Hilda Campbell, Mr. Chris. Brown, Mr. Gerald Scholey, and Mr. Arthur Belling. Miss Stella Thompson recited. The violin solos of Miss Clarice Perry were much appreciated, whilst the ventriloquist sketch by Miss Nita Holland proved an amusing and enjoyable feature. Mrs. G. Wheeler acted as the accompanist. The time passed all too quickly, and with the singing of "Auld Lang Syne" one of the most enjoyable gatherings of the Union was brought to a close.—P. S.

## NEW PUBLICATIONS RECEIVED.

"Seeing God: Personal Recognition of Divine Love." By the VEN. ARCHDEACON WILBERFORCE. Cloth, 1s. 6d. net. London: Elliot Stock, 7, Paternoster-row, E.C.

"Killing for Sport." By Various Writers. With Preface by G. BERNARD SHAW. Cloth, 2s. 6d. net. G. Bell & Sons, Ltd., York House, Portugal-street, W.C.

From Theosophical Publishing House, Adyar, Madras, India: "The Census of India," by M. SUBRAYA KAMATH, paper covers, 1s.; "Varieties of Psychism," by J. I. WEDGWOOD, cloth, 1s. 4d.

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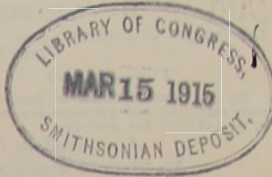
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## NOTES BY THE WAY.

Professor Gilbert Murray, M.A., who, it is understood, will be the next President of the Society for Psychical Research, is best known by his works on Greek literature and his translations of Greek plays, several of which were some years ago presented at the Court Theatre, when under the management of Mr. Granville Barker. Professor Murray, who was born in Australia, came to this country in boyhood and was educated at the Merchant Taylors' School and St. John's College, Oxford. At the age of twenty-three his proficiency in Greek gained for him the chair of Greek at Glasgow University. Subsequently he became Regius Professor of Greek at Oxford. His rare literary gift and his keen sense of spiritual values in philosophy and art will no doubt find scope in his work in connection with psychical subjects, the æsthetic side of which is often neglected even by those who approach them with trained minds and a full sense of the dignity due to what is in effect a study of the soul. Professor Murray is a humanist, a man who has dedicated his powers to raising the ideals of the world. He has doubtless probed beyond some of the dubious and unlovely forms in which psychic subjects are occasionally manifested.

In reading a review of the life of Gérard de Nerval, the French poet, we came across a phrase which struck us as illuminating in its description of the mind of a poet—the "nostalgia of the invisible world." Oliver Wendell Holmes is the author of an exquisite poem, "Homesick in Heaven." But this is the homesickness of heaven—the wistful longing of the dreamer for the world of his dreams. It is a kind of homesickness which must have visited Francis Thompson many times. One need not go all the way with Wordsworth, who found in mortal life a sleep and a forgetting in which the soul dreamed of an Elysian life, which it had known before it made its entrance into the cold shades of mortality. But as we have said several times before, there seems to be little doubt that the gifted minds of earth live much—especially in hours of sleep—in other worlds from which they bring back fragments of inspired truth to be expressed in the form of music, poetry and painting. And to some of them doubtless comes at times that mystical nostalgia, the sickness of the soul for that celestial country which it knows to be its only true home.

A correspondent of a prophetic turn writes us in some perplexity. If, he points out, he has a prophecy to make concerning some event of public interest and wheedles some confiding editor into publishing it, and the prophecy

is not fulfilled, there is disappointment, the prophet is discredited, and prophecy is brought into contempt. If he keeps it by him and it is fulfilled, then it is useless to publish it; it only provokes the jibe that it is a prophecy made after the event. What is he to do? One of the best methods we know is for the prophet to write down his prediction, date it, place it in a sealed envelope, entrust it to the care of some reputable person or persons, and await the result. Of course it is not so conclusive a test as having it in print well in advance of the event, but the drawbacks of that method in the case of unfulfilled prophecies have been already made clear. Some time ago a correspondent of LIGHT having received some striking predictions from different psychics, all of whom agreed in their forecasts, wrote them out with full particulars and placed them—in a sealed envelope—in the hands of a friend. A few months later the friend received a telegram: "Open envelope; all predictions fulfilled." That was a convincing test to all concerned. And when predictions from different sources coincide there is a fair presumption that they are worth placing on record.

"Messages from the Dead? What can the dead teach us?" Such is the kind of criticism that reaches us occasionally from those unacquainted with our truth. The reply, of course, is that we have no acquaintance with the dead, who obviously could teach us nothing. But it will take a long time to disabuse the minds of some persons of their necromantic ideas. We know only the living on one side of death or the other. And as to their teaching, even the least intelligent of the dwellers beyond the bourne may teach us more than many volumes of philosophy if he can make clear, by giving proof of his continued existence, that life persists beyond what is regarded as the final change. But the lessons do not stop there. In many forms, through many channels, those who live in the Great Beyond disclose to us great vistas of thought. Ideas and principles are imparted which enlarge the world's outlook in every direction. Those who can take a wide survey of the progress of modern thinking can see the process at work. Let it be remembered that in the world beyond, the things of the mind assume a substantial reality, while material things become shadowy and unimportant. The polarity is changed. It is hard for us to realise such a transformation. But a recognition of it explains much.

It is one of the sad inconsistencies of human character that, both in conversation and in writing, subject-matter and spirit may be wide as the poles asunder. It is not impossible for books which profess to set forth some religious teaching far in advance of that commonly accepted, and to hold up the very highest ideals of human motive and conduct, to be dominated from beginning to end by a note of overweening egotism, a lofty scorn for the inferior judgment of less advanced thinkers, a spirit of ungentleness, to say the least, if not of something worse. A man may write quite abusive letters and postcards (we have had

frequent experience of the fact) on such topics as human destiny, the higher laws of being, and the mission of the soul, stigmatising as fools and dolts all who are unable to regard him as a heaven-sent messenger and accept his every statement as divinely inspired. The best thing an editor can do in regard to such books and such communications is to give them as little advertisement as possible in his columns—in short, to ignore them.

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Meetings will also be held in the Salon on the following Thursday evenings:—

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 2nd, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, March 3rd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, March 4th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Sinai; Its Inscriptions, Caves, and Hermit Dwellers."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

THE influence of men is not confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of smitten water, and will reach those whom they never saw.

### REMARKABLE PHYSICAL MEDIUMSHIP.

LEVITATION AND EVIDENTIAL MESSAGES.

By A. VOUT PETERS.

At the present time we Spiritualists are deploring the lack of good physical mediums in our midst, and I am sure there was never a time when they were more needed than now. I have had the privilege of twice assisting at séances with my friends, Mr. and Mrs. Brittain, gave me in their own house at Hanley, Staffs. I should like to state that neither of the séances was professional—that is, no money was taken for them. At both séances we had such wonderful results that I think the readers of LIGHT will now understand that physical mediumship has not died out in Great Britain. The first séance was held in a dining-room which had a sofa, a large, heavy dining-table, and some chairs. Throughout the sitting a dim light was burning. The light from the street had been excluded by a pair of curtains and a cabinet had been made by putting curtains in a corner of the room. The medium sat in front of the curtains and her hands were held the whole time by two of the sitters. At first all the circle joined hands on the table, then the chairs were pushed back and the table rose from the floor without contact. We could all see it—and hear it, too—for it proceeded to answer questions by banging on the floor with its whole weight. Various noises were produced, such as sawing, &c., and lights were also seen. The medium began to shiver convulsively, thus showing for the first time signs of being controlled. Then we became conscious of a perfume of roses, though at the beginning of the sitting none were in the room. Presently a lady said, "Something has been put into my hand." It transpired later that the "something" was a rose. The control of the medium now spoke, explaining that she had taken the roses from my bedroom directly overhead, but apologised for having doing so dropped some of them on the dressing-table. As soon as the séance was finished we went up to see, and found the statement to be quite true.

The second séance took place on Sunday, and was in a way just as remarkable as the first. The conditions were a little different, as the table was not touched at all. All the sitters joined hands and I sat near the medium and saw that her hands were held during the whole time; in fact, at the end of the séance some of her fingers were bruised by the firmness with which they had been grasped. The table was lifted again without contact, and the spirits of W. T. Stead and others were there for test purposes. Questions were put by me in German and Russian, and by another gentleman present in French, and we obtained intelligent answers (given as at the previous sitting by heavy bangs on the floor) in the four languages—English, French, German and Russian. All this occurred without any contact between sitters or medium and the table. We had other forms of phenomena, but not of such value to the outsider as the above.

Mrs. Brittain is also a remarkable clairvoyante, and has given me most wonderful tests—for instance, describing a Russian friend of mine, telling me where he died, and giving a vivid description of the Kremlin, in Moscow. I may add that she has never been out of England. But the most wonderful bit of clairvoyance was the following: We were sitting round the fire chatting, when she started describing to me the face of a man whose name was John. The description was vivid and clear. She said, laughingly, "He says 'dryenden.' Do you understand it?" I said, "Yes." She added that he was a writer, that his influence was around me, and that I was to do such and such a thing. Later she told me he was a poet and I was to study that period of poetry. Now here comes the confirmation of the clairvoyante's vision. For the last nine months I have been studying our old English Drama, especially the works of John Dryden and his period. I have read all I can obtain about these wonderful people, who wrote plays that are beautiful and in any other country except England would still hold the stage. No one outside my family knows this. The description was perfect and the face described was the portrait that appears in Congreve's edition of Dryden's plays published in 1717, which I possess and which is rare. It

is a portrait showing the poet without his wig. No one knew that I had tried to get "All for Love" produced in a London theatre, yet the name of the person was given—that of Mr. Stead—and his interest in a people's theatre was also referred to. This is to me another proof of the continuity of life and character in the Great Beyond, and I think a medium such as Mrs. Brittain should be helped and her gifts valued. When we have in our midst such mediums they should be guarded and cared for. America has sent us wonderful mediums in Mrs. Wriedt and Mrs. Harris, but Mrs. Brittain, who has worked in Hanley and the neighbourhood for years, is unknown to London and England generally. Her gifts are needed at this time and we should not put them on one side.

## SOCIAL EVOLUTION A SPIRITUAL PROCESS.

### THE RETURN TO NATURE.

In "Jesus and Politics," a book which has made more than a ripple on the thought of the time, Mr. H. B. Shephard, M.A., suggests that the world has gone astray by departing from the natural order of things. He is struck by the fact that "every natural creature, though it possesses nothing, enjoys the whole world," while man who alone tries to be rich has ended in making himself for the most part miserably poor.

Long ago Nature learned all that is to be known about perfect social conditions. She has often made happy communities. The bees, who live by instinct, and therefore by the direct impulse of life, long ago created the communities of which we dream, where every member in perfect personal poverty enjoys the whole hive. But we are still involved in difficulties because we have not yet rediscovered the paradox of the natural life; of allowing to every man not personal possessions but the commonwealth.

The root evil, Mr. Shephard contends, is individualism, by which no doubt he means unrestricted individualism, for the ideal of society seems to be a state in which individualism and collectivism are harmoniously balanced.

### SOCIETY GROWS LIKE A TREE.

Mr. Shephard is not rash enough to devise any scheme for a new social order. He has recognised that in a world the basis of which is spiritual, mechanical systems are foredoomed to failure:—

I am not one of the Utopia-builders. They have all been false prophets, because the world grows its own way. Society is not a machine of which one lays down a plan and builds to it, but an organism, which grows, like a tree, by the spirit in it; which, indeed, we may feed and cultivate well or ill, according to our understanding of its life, but whose form in perfection no one can foretell. While, then, one may see the progress and tendency of social life, how it is passing from individualism towards community, it is not possible to describe its final form; how exactly we shall be governed, how live together; how work out the detail of our salvation. The tree of social evolution puts forth a branch here and a leaf there. A new Act of Parliament opens up a larger liberty; fixing a minimum wage; freeing a larger education. It grows here a little, and there a little. But until it is full-grown no one knows what it will be. . . .

### THE LIFE LIMITLESS.

To be delivered from the desire of dying things; to share the best of life with all men, so to help them on the way; is not that the wisdom not of this world?

To some, few and fortunate, the conviction of the supremacy of spirit is natural, as though they came into the world trailing the cloud of glory. They are the "once-born" of the kingdom, the men who know, and need no other proof than their own life, which climbs up the inward ascent, through emotion and thought, intuition and spirit, to heights which rise always higher.

That way lies the life limitless; it is not like the paths through the world which end in disappointment of ambition, or, if one wins the whole world, in failure of power, a drawing near to death; the broken roads and the final darkness are the plain warning that that way lies no thoroughfare for man's soul. It may be that the purpose of life is the rediscovery of the right way, of the impossibility of humanity's outward satisfaction.

☞ The poet yearning after sympathy may at least enjoy one consolation—the thought that many kindred spirits, though unknown to him, know and love him and participate in his sentiments.

## THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

In the course of a lengthy letter Mr. S. McCormack, of Belfast, writes:—

I have had over fifty sittings with Mrs. Harris and claim the right to be heard. During these séances I have witnessed many phases of psychic phenomena. Often three and four trumpets were used simultaneously; the voices were generally strong and could be heard by everyone present.

During some of the best circles I attended Mrs. Harris did not go into trance at all, but remained quite normal throughout the sitting. In one particular case I was allowed by permission of the spirit people to handle the trumpet while it was floating about. On one occasion I formed an arch with my fingers and thumbs, and through this arch the trumpet passed about half a dozen times, thus giving me absolute proof of its being manipulated entirely by the unseen friends.

The music box kept flying about the room, striking the ceiling when requested to do so, or placing itself on the head of any sitter who might be named. At the conclusion of one séance I involuntarily raised my hand, whereupon two full-blown roses were thrown against my palm and dropped at my feet. On another occasion, at a small circle, the daughter in spirit life of a lady present took a mandoline out of its case, sang a solo right through in a beautiful clear voice, and played her own accompaniment, leaving the instrument, when finished with, on the floor, leaning against her mother's knee. On the same evening a violent thunderstorm burst over the city, and as one brilliant flash of lightning illuminated the room the trumpet fell from the ceiling to the floor with a crash, but in a moment it was up again. At another séance an old violin lying in a corner of the room outside the circle was played pizzicato, like a guitar.

I have sat in front of the medium, held her two hands in mine, and placed my feet on her feet while the trumpet has swung round my head, tapping me on the shoulders, encircling my ear and oscillating to and fro. At the conclusion of that demonstration "George Jones" in a loud, clear voice said: "Now you have got your test." I have always looked upon Mr. Jones as a capable control. Often I have heard him speak at considerable length clearly and to the point. Never during the whole of my experience has he uttered a word I could say was out of place. On the contrary, everything said has been most appropriate.

Mr. McCormack closes his letter with the statement that he has received a greater body of evidence for human survival through Mrs. Harris than from any other source.

Mr. Robert Ardis, of Belfast, also writes at great length, but we can only afford space for the most important pieces of his testimony to the quality of Mrs. Harris's mediumship:—

I have sat with Mrs. Harris fully two hundred times. At many of her séances she was not under control. I have never known anyone to leave her circle without receiving a sweet message of comfort from some dear one on the spirit side. Only a short time ago I sat in a circle with Mrs. Harris, where a temporary cabinet had been arranged, from which beautiful materialised forms walked out and spoke to the sitters (Mrs. Harris was in the cabinet at the time). A dear sister came to within one foot of where I was sitting and in a low, sweet voice said, "I am glad to be able to manifest and am so pleased to see you." Next a dear young lady came out of the cabinet and had a loving conversation with her parents.

I have received messages through the trumpet when the sun was shining, and repeatedly in a séance-room fully lighted. Direct voices where no trumpet was used have been heard at many of her séances. Violins, mandolines, and music boxes have been frequently played and carried round the circle, the sitters being gently touched on their head or arm by the spirit friends who carried the instruments round the room and occasionally up to the ceiling.

### A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 28TH, 1885.)

MR. H. G. ATKINSON.—We regret to learn that Mr. Atkinson passed away on the 28th December last at Boulogne-sur-Mer. He had long been a contributor to the various spiritual journals.

We are informed that Mr. Eglinton has given most successful séances to people of the highest society in Paris, including M. Tissot and M. Detaille, the great painters, also M. Richet and M. Ribot, the eminent scientists.

## THE HIGHER UNITY.

The word "unity," or "one-ness," is used in two almost exactly opposite senses. "One" may mean the smallest number, and may represent separated individuality, or, on the other hand, it may signify an aggregation of innumerable things, and thus may transcend all numbers.

How many terms there are which in a similar way convey diametrically opposed meanings according to the way in which they are used, or are supposed to be used, and how often apparent antagonism of opinion is founded on nothing but varying interpretations of the terms used in an argument!

This double significance of "one" as standing either for the smallest of numbers or for the aggregation of the innumerable, is symbolically represented by the ace in games of cards—the ace sometimes counting as lowest and sometimes as the highest card in the pack.

Incidentally it may be pointed out that card games (and other games too) are full of remarkable symbolism, a fact which when recognised adds quite a new interest to what is generally regarded as a mere pastime without any inner significance. In cards we not only have mirrored the powers of kings, queens, and princes, but we have further a wonderful allegory, in the four suits, of the four classes of society, who, as the world wags, hold in turn the position of supremacy denoted by the trump suit. These four classes are the workers, denoted by the spades; the militarists, signified by the clubs; the millionaires, figured by the diamonds; and the best of all rulers, represented by the favourite trump suit of the hearts—the good men. Richter tells us that in the old German playing cards the hearts were depicted as the clergy, and if religion were pure and undefiled, there could be no better form of rule than government by the Church. One or other of these four classes is, at any rate, always uppermost at any given period in the history of a nation's government, and the rubber of whist sets before us a pretty picture in miniature of the world's revolutions in all their variety of changing authority.

But to return to our double meaning of the word "one." The one-ness towards which human nature should aspire must ever be the synthetic concept associated with a harmonised whole, never the analytic unity which is associated with the numeral as the smallest and most separate of the integers. The one-ness we need is the Higher Unity which transcends number—the union of the many. Such unity is strength. The unity of separateness is weakness, and it is singular that the same word, "one," may designate either of these opposite ideas, just as, so it is said, in certain ancient languages extreme opposites—such as cold and heat or light and darkness—were habitually represented by the very same word. Some deep truth, perhaps, underlies this peculiarity of these dead languages—some truth akin to that of the paradox that "extremes meet."

An individual must obviously be one, but his one-ness may be that of separated individuality or that of union with his fellows. He may be one by himself or one with them, and a chief secret of the spiritual life is that we should eliminate not our one-ness—for that is impossible—but the separating quality of our one-ness, and transform it by service into the higher one-ness of union, in accordance with the prayer of Christ to the Father on behalf of the disciples—"that they may be one as we are." The very first Divine pronouncement as to human nature recorded in the Bible is that "it is not good that man should be alone," and the highest goal of human aspiration is that supreme unification—the At-onement with God.

And our ideal of the Higher Unity not only involves the sense of sympathy and membership with all humanity; it has an individualised sense which is not less valuable as a clue to the development of our spiritual nature. What we need is a unification of our own personality. We are all, as everyone knows, multiple in our personality. We put on, as it were, a different character when we are alone and when we are in company, and we vary it in every passing mood, and change it with almost every acquaintance. This multiplicity of our "personae" is not in itself evil—it is rather an essential condition of our human being—but what rests with us to achieve is its unification, ensuring that all its variations are at least con-

sistent and harmonious, so that however we present different facets to different people, our heart is still free from actual incongruity in all its different aspects and phases. The unity by which we avoid that incongruity is attained by the harmonious blending of our multiple personality into one consistent character, which, with all its variegations of humour, pathos, philosophy, or common sense, is still single-eyed—still one—in accord with the sacred precept which teaches us that "if thine eye be single, thy whole body shall be full of light."

C. E. B.

## "VISIONS AND REVELATIONS."

## THE PSYCHIC SIDE OF RELIGIOUS GATHERINGS.

Two deeply interesting letters from a reader in the North of England have reached us. He is impressed by the affinity between some of the manifestations at séances and those which are occasionally recorded at religious gatherings where the devotional spirit is intense and fervent. The psychical scientist finds in the fact much material for his work, and even to the general observer there is much in it that is interesting and suggestive. Our correspondent sends us a Sunderland Church Magazine containing a report of an address with some marked passages, from which we take the following:—

... The Lord is giving marvellous manifestations. I never heard of so many wonderful visions and manifestations and revelations about Jesus as just this last month in our assembly. Jesus has appeared unto us in a wonderful way. Once the Lord gave us the singing in tongues in a marvellous manner through the Holy Spirit; and then a sister who never before had had a vision, filled with love in her heart to the Lord, saw a vision. She saw two companies of angels while we were singing in tongues. The lower company had golden harps, and the upper company were singing; they were singing with us who were singing on the earth, and the Bridegroom was above all, rejoicing over the angels and over us. And in that same hour another sister had a different vision. She saw a double ladder going up towards Heaven, and on one side the angels were standing with their harps and on the other side the singers were standing and beckoning us to come along, and the Bridegroom was standing on the top. When I heard of this vision, a wonderful sensation went through my whole body, from the top of my head to the soles of my feet. I had to say: "Behold the Bridegroom," not "He is coming." No! "He is at hand." Yes, very near. Believe that He is here. It is written in the Word: "Draw nigh unto God and He will draw nigh unto you."

Here is a passage in the article which (according to a marginal note by our correspondent) was spoken "under control":—

It is on the wings of faith and love that ye are lifted above, and when these wings of faith and love are in operation you are brought nearer to the Bridegroom. You must set these two wings into operation and they will bring you to where He is.

Here is a personal experience:—

Some time ago my secretary was with me one evening, and I was dictating to him a few letters. My wife was sitting beside me. I had worked very much and was very tired. It was already past twelve o'clock, and sleep was falling on me. My wife noticed it, and quietly she said to the Lord: "Now, Lord, you know this work has to be finished, just give strength to my husband," and then my wife saw Jesus coming into the room. He laid His hand upon me. I didn't see anything. I didn't know anything about the whole thing, but suddenly I noticed that my sleepiness was gone and I was quite as fresh as if I had just got out of bed. My wife asked: "Didn't you notice that a new strength came upon you?" I said: "Yes, I was so very tired, and now I am so fresh." "Well," she said, "I prayed for you, and the Lord Jesus came in and laid His hands upon you."

There are other passages dealing with visions received, but we have quoted enough for our purpose. Such things have an interest for both religious and scientific students of our subject.

ALL our past acclaims our future: Shakespeare's voice and  
Nelson's hand,  
Milton's faith and Wordsworth's trust in this our chosen and  
chainless land  
Bear us witness: come the world against her, England yet shall  
stand.

—SWINBURNE.

## THE SLEEPLESS SPIRIT.

## ITS ACTIVITIES WHEN THE BODY IS DORMANT.

After her recent severe illness, it was a great pleasure to the regular attendants at the weekly "Talks with a Spirit Control" to see Mrs. M. H. Wallis back in her accustomed place in the séance-room of the Alliance on the afternoon of the 17th inst. In opening the meeting, the acting president, Mr. H. Withall, alluding to the rapidity of Mrs. Wallis's recovery, attributed it to the atmosphere made around her by their affection and respect and the high regard they had for the work in which she was engaged. Through that atmosphere, he believed, her spirit friends had been able to get near her and assist her recovery. Morambo, the medium's guide, before proceeding to answer the questions submitted—which he did in his usual thorough manner—expressed his pleasure at being able to speak again through his instrument, but assured his hearers that though he had not taken part in their meetings lately, he had not been absent. One of the queries Morambo was asked to resolve was a rather complicated one, dealing with the condition of the human personality, or soul, during the body's slumber. Did it share in that slumber, or had it no need of rest in the material sense? and in the latter case, where was it, and were discarnate spirits able to hold communion with the personality of a sleeping body? Morambo replied:—

Man is a spirit, though related to the physical plane for the time being. He manifests through the physical body, and as on the physical side those who are dull are not keenly aware of what is passing around them, so during bodily sleep one who is dull and apathetic in spiritual development will not have a very clear presentment or a strong measure of activity or keenness of apprehension in regard to spiritual realities and spiritual experiences. Some there are on earth who live in such gross conditions that there is hardly any measure of spiritual activity during the time of physical sleep. They are in an apathetic or dream condition and do not really leave the body. Suppose that you individually were trying to sleep and got into a kind of waking doze, feeling but half conscious in a dull way of what is occurring around you. That is a little illustration of the condition of many on the spiritual side of life during the sleep of the body. Broadly speaking, in accordance with the degree of spiritual activity during the waking consciousness so will be the degree of spiritual consciousness during physical slumber. People who never think about spiritual existence, to whom all attempt to understand spiritual things would be of little moment, are not usually ready to turn their attention to spiritual things during this time of partial liberation. They are more likely to take note of something that is occurring on this side. Perhaps, finding they have a little greater freedom than in the earth condition they come into touch with different people, sense a little more keenly their characteristics and tendencies, but naturally there will be a very small measure of recollection when they return to the waking state. On the other hand, some people are almost as keenly awake and active on the spiritual plane during sleep as they will be when they leave the physical body. They are bound to some extent by association with the earth, but, save for that partial limitation, they are able to exercise a large amount of spiritual power; and ranging from these to those who are scarcely conscious of any spiritual life at all there are many varying degrees. What I have often referred to as the neutral condition is frequently penetrated. This is a plane which can be readily reached during the sleep state by earth dwellers and also by spirit people who may not be able to demonstrate at all actively in the physical or earth state. There is a great amount of interchange of thought and of recognition experienced in this neutral sphere.

The spirit itself does not require rest in the way of sleep. There is no real need of unconsciousness if there is any decided measure of spiritual activity. When death occurs unconsciousness usually accompanies rapid transition and consciousness is only restored as the spirit has power to penetrate the spiritual conditions. But in regard to sleep you cannot lay down any rigid rule. Much depends on the spiritual activity of the individual. Much of the work of ministration is sought to be accomplished in the sleep state, and if the sleeper cannot retain the actual detail, he may retain something of the sense or purport of what has been conveyed to him. It is a large subject, and I have only touched lightly on some of its aspects.

ERRATUM.—In the article on "The Ethics of War," by Mr. C. E. Benham, in our last issue, "Bishop of Armagh" should have been "Archbishop of Armagh."

## THE ANCIENT TEMPLES.

On the 18th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "Ancient Temples: their Unity and Testimony." He described in a graphic manner the chief temples of the Nile, their architectural grandeur, symbolic statues, and hieroglyphics, showing that these were the expression of deep spiritual and occult principles. Interesting points were dealt with concerning the orientation of the temples and various astronomical features, which revealed a surprising depth of scientific knowledge. He indicated similarities between caves and temples in India, China, Assyria, Persia and Yucatan, each showing in some way or another unity of principle in structure expressive of similarity of spiritual ideas.

Mr. Vanstone then proceeded to review the various beliefs represented by these temples and summed them up as being mainly the cults of Ra, Amen Ra, Aten, and Osiris; with the last mentioned was distinctly associated Isis.

The worship of Ra and Ra Harmachis was what might be termed essentially Sun worship; it had the Sun-disc as its symbol and associated with this cult at Heliopolis doubtless was a high degree of learning and intelligence. A reaction associated with Memphis came in the form of the cult of Ptah and later Serapis, but the most profound and influential was that of Amen at Thebes, which in essence gave expression to the national desire to get back to a less predominantly sacerdotal and more spiritual religion, but even this degenerated and gave rise to the revolt of Amenhetep IV., who endeavoured to revive an ideal form of Ra worship under the name of Aten, and changed his own name to Akenaten and his royal city from Thebes to what we now associate with Tel el Amarna. The cult of Osiris was doubtless the most ancient of all, and through various vicissitudes survived to the end.

The lecturer then proceeded to show how with all the differences of the cults each emphasised some important principle and yet a common spirit united all.

Details of the frugal and cleanly habits of the priests and particulars of ritual and meaning of symbols were given, and from the whole it was deduced that they believed in one infinite spiritual Divine Being, Divine immanence, immortality, retribution, progression, and the spiritual illumination of human beings by powers above intellect and reason.

## THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

We learn from the January number of the "Journal" of the above Society—which is one of three sections comprising a larger body, the American Institute for Scientific Research—that the officers of the Institute are much gratified at having secured the services of Mr. E. W. Friend as under-secretary to this section, and thereby more fully guaranteed the continuity and enlargement of its work. Mr. Friend is a graduate of Harvard University, where he took his Master's degree in 1910. He has also studied at the University of Berlin, and was for two years instructor in Classics at Princeton University. As his interest in psychical research is of long standing and his training has been equally in the natural sciences, philosophy and languages, his services have already been of unusual value.

It is gratifying to learn also that the endowment fund of the Institute now runs into well over \$100,000, though a much greater sum could readily be applied to the prosecution of investigations which intimately concern humanity at large. The need for further strengthening the financial basis of the Society is emphasised by the fact that among the funds contributed last year was a sum of \$8,000 given by a lady who announces her intention of continuing the donation yearly, and of ensuring, perhaps, its permanent addition to the Society's resources, but makes the latter part of her promise contingent upon the continued extension of the work by other donors.

THE Poet utters, the Thinker meditates, the Righteous acts; but he who stands upon the borders of the Divine World prays, and his prayer is word, thought, action in one.—BALZAC.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
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### THE REALM OF CONFUSION.

Those who have studied and compared some of the many descriptions concerning after-death states given or reported to have been given by those with first-hand experience of those states must have been struck by the curious disagreement on the subject of evil in the next world. We are presented in some cases with lurid pictures of degraded souls infesting haunts of vice in this world and gratifying their depraved appetites "at second-hand" by association with those still in the flesh. Against this we have the emphatic statements of other communicators that at death there is a "sloughing" process, and those evils which belong to earth conditions fall away, the spirit carrying with it only their effects, and, where the life has been misspent, certain low cravings no longer capable of being appeased even "at second-hand." These communicators (the celebrated "Dr. Sharp" is one of them) flatly deny the doctrine of "obsessing spirits." And here we may cite no less distinguished an authority than the author of the "Harmonial Philosophy," Andrew Jackson Davis, who in his monumental books maintains the same doctrine. He has spoken of the "death strainer"—the process by which at death those evils which belong purely to the physical life are, as it were, sifted out and left behind for ever.

Now, when we are faced with statements which are apparently in total conflict, our appeal is not to authorities but to Reason and Experience. And what do Reason and Experience tell us concerning this question? First, that man in this world has not yet completely emerged from the animal stage, that there cling, even to the highest and best of us here, certain animal needs and limitations. Second, that the next stage of life, though it may not advance us at once morally or mentally, certainly removes us above the animal condition. We carry with us the whole content of our consciousness as spiritual beings, but the gross envelope of flesh and all that it signified are left behind once and for all. Not a particle of it passes with us into that new condition. That means a great, an almost unimaginable change, and even a partial realisation of it simplifies the question tremendously.

Let us go forward with our thinking from this point. The more we study the psychology of spiritual intercourse the clearer becomes the fact that a vast amount of misconception, illusion and fantastic theory comes not from the animal or physical side nor from the spiritual region, but from a mingling of the two. Those who have gained much experience of psychical maladies

are generally agreed that most if not all the cases classed as "obsessions" are not obsessions at all. The seat of the disease lies entirely in the disordered mentality of the patient. He is the victim of old theological teachings, hereditary ideas, ignorance, morbid mind-states—conditions to which an enlightened Spiritualism alone holds the key. This is the province of the trained psychologist—it represents in some aspects the borderland between the two great normal conditions, the healthy animal life and the healthy life of the spirit. We have called it the Realm of Confusion, because in it dwell the sources of those curious delusions and distortions of idea which have marked the progress of mankind in all ages—religious mania, social crazes, states of national hypnosis—such as we are beholding at the present moment in a frenzied Continental nation—as well as in cases of individual mania. It is because man is a spirit and not merely an animal that these misdirections occur. They mark periods of transition, when the soul breaks away from old material conditions and fails at once harmoniously to adjust itself with spiritual principles. There comes at such times a period of recoil, reaction, accompanied, it may be, with certain manifestations of an explosive character.

That is a general review of the question on the large scale. Let us for the moment narrow the issue to this matter of obsessing spirits, and the supposed persistence of active evil in some of the denizens of the world beyond. Now, none of us—not even the most optimistic student of other world order—would argue for a state of perfect harmony and beatitude in the first stages of the next life. There are sorrowing minds, remorseful minds, rebellious minds there—but the plane is changed.

Swedenborg and a host of other seers have told how to the soul discordant in itself celestial conditions are repellent and horrible, that contact with more harmonious states is the source of the misery of the undeveloped spirit. To put it baldly, the evil-doer is punished by contact, not with hell but with heaven.

Now in our intercourse with the spiritual world there is always interposed between us and it a distorting medium of material conditions, through which all the influences of higher states have to pass. We can readily conceive, then, that in some cases contact with some of the visitants from those states will produce strange reactions. Some harmless, nay exalted and benevolent spirit, in the passage of his influence on unenlightened dwellers here may quite easily produce the impression of angel, demon, fairy, phantom, obsessing spirit, or some being even more unnatural and fantastic, according to the temperament and education of the person impressed. That is how traditions and theologies and the folk-lore of the supernatural have grown up. And as evil is frequently stirred into rebellious activity by the presence of good, we can see a suggestive explanation for some of the wild talk about evil and malignant spirits being always at hand to tempt to iniquitous courses those human beings who are quite willing to adopt those courses without any such temptation or encouragement.

We have constantly proclaimed in these pages our conviction that we live in an orderly Universe, under Divine direction in every part. Not even the terrific catastrophe which has visited the world to-day has for a moment shaken that conviction. We see the Principles of Nature as positive and permanent, the embodiments of Love and Wisdom, and all the evils of life as simply the result of opposition to them. Just so long as these great Principles are withstood by the individual or by the race, so long will they burn and shatter till the disobedience is purged and the rebellion broken. To the uninstructed philosopher it may seem like a conspiracy of the "dark powers," to the

unenlightened theologian an evidence of the malignity of some personal Spirit of Evil, while in the unthinking observer, with a smattering of psychic philosophy, it arouses much confident speculation concerning the activities of obsessing spirits and malignant "entities"—the product of an unregulated imagination working in that region of the mind which we have termed the Realm of Confusion.

Now there are two modes of learning the lessons of life. We can learn by our own experience or we can learn by the experience of others. In the first case we must be misled, confused, soused and singed in our own persons; in the second we can gain our knowledge by observation and reflection, and while avoiding this punishing ordeal enable others to avoid it. For the only persons who suffer by contact with the Realm of Confusion are those who are plunged in it. They who study the Principles of Life are able swiftly to detect its deceptions, to walk with clear eyes and assured steps, banishing all the array of imaginary monsters, demons and chimeras, and seeing the whole panorama of life as a great procession of immortal spirits in a reasonable Universe.

### WHY I BECAME A SPIRITUALIST: MY PERSONAL EXPERIENCES.

By COUNT MIYATOVICH.

(Continued from page 93.)

Count Miyatovich next related his experience at a private séance with Mrs. Wriedt on May 16th, 1912, a month after the sinking of the "Titanic." He was leaving his house, to attend the sitting, when he met on his threshold a gentleman who had come from Croatia, a distinguished man and leader of the national party in the Croatian Assembly. On learning where he was going his friend begged permission to accompany him, and Mrs. Wriedt raised no objection to his being present at the sitting. She knew nothing about the relations of either of her visitors. At this sitting Mr. Stead appeared three times. At first the Count wondered whether what he saw was not a picture, but as if he read his thought, Mr. Stead nodded to him, thus convincing him that it was no fraud but absolutely his friend Stead. Mr. Stead said, "My dear friend Miyatovich, I am so glad you came here. I came specially to see you and to give you fresh proof that there is indeed a life after death. You remember I tried often while I was with you to convince you of that great truth, but you seemed always to hesitate to accept it."

The Count replied: "I was always sure, whatever you said, that you said it in good faith, and I believed you."

"Yes," said Mr. Stead, "but now I come to give you a proof, that you should not only believe, but ought also to know that there is indeed a life after death."

Although this experience was perfectly convincing, it might be attributed to hallucination, but the Count explained that he had not been thinking of Mr. Stead that morning. He had been told that spirits who had only lately passed on could not communicate, and therefore he had no expectation of seeing Mr. Stead. Shortly afterwards a spirit began to talk in a foreign tongue in a very loud voice, causing Mrs. Wriedt to exclaim, "What is that thundering?" Dr. Hinkovitch, the Count's Croatian friend, at once recognised his own language, with which, of course, the medium was entirely unfamiliar. The spirit addressed him for five minutes, stating that he was a Croatian doctor of medicine. Dr. Hinkovitch could not recollect him, but on subsequently mentioning the name to his wife, she remembered him.

"Those," said Count Miyatovich, "are three very important and, for me, absolutely conclusive proofs that spirits can communicate with us."

The Count now turned from his more personal experiences to what he thought might be of greater immediate interest to his hearers—viz., the prophetic utterances which had come under his notice regarding the war. He stated that about the middle

of last century a peasant living in the mountainous part of Serbia came running one day from his village into the district town shouting "O, brethren, help! They are murdering our Prince!" He was taken into custody as being either drunk or mad, but two hours later the Prefect of the town received intelligence that the Prince in question had just been murdered. On being questioned the man then explained that he suffered from a peculiar illness in which he saw things that were about to come to pass. He went on to foretell all the principal events which had since happened in Serbia, including the assassination of King Alexander and the accession to the throne of Prince Peter Karageorgievich, adding that, during the reign of King Peter, Serbia would be invaded by a foreign army, that the people would have to endure terrible sufferings but in the end all the Serbian countries would be united into one kingdom and there should come a time of such wonderful peace and happiness as had never before been known.

In Belgrade, the Count went on to state, there was now living a young lady—rich, accomplished and belonging to the highest society—who possessed mediumistic gifts. A mutual friend of this lady and himself wrote to him in 1909:—

Mlle. S. is terribly upset and she wants you to help her if you can. Her controlling spirit told her that there in the higher spheres it had been decided that a great war is soon to be started which will inundate Serbia in blood, and cause terrible sufferings to the people. What do your mediumistic friends say about it? Can you reassure her?

"I could not reassure her," said the Count, "simply because intellectually I saw that a great European war had become inevitable."

Then in 1910 Mrs. Burchell (of whose remarkable clairvoyant powers he had before had evidence) wrote him that in a vision she had seen war in his country.

In January, 1913, several Belgrade papers reported that at a séance the spirit of a Russian told the sitters that a terrible war was coming and that Austria and Bulgaria were to divide between them the Serbian Kingdom. The Count mentioned this as an illustration of the fact that sometimes mediums may subliminally influence the statements of the spirits. At that time, and a little before, some papers had reported that there existed a secret agreement between Bulgaria and Austria for the partition of Serbia.

Here in London the Count had been informed by a gentleman friend occupying a very high position that in April last year, at a séance he had attended in Paris with a lady who was a remarkable medium (though not a professional one), the spirit of an American doctor told them that the great war was very soon to come, that the Serbians would beat the Austrian army and that the Germans would also be thoroughly defeated.

Count Miyatovich went on to narrate his experience, also in the spring of last year, at his first séance with the Rev. Susanna Harris, when among the spirit visitors who communicated with him were Baron Brunow, Russian Ambassador at the Court of St. James in 1870, who addressed him in French, Professor Siebold, of Munich, who spoke German, and King Alexander and Queen Draga, who spoke Serbian. He asked King Alexander, "When is the great war coming?" and the reply was "Very, very soon."

But, in the Count's opinion, the greatest prophet of political and historical events was a certain French Jew in the middle of the sixteenth century, one Michel de Notredame, better known as Nostradamus. This man in a book of his prophecies published at Lyons in 1555, of which the British Museum possessed several editions, foretold everything that had been happening in Europe with remarkable correctness. He foresaw the present war and the new map of Europe which would result from it. We had read that Roumania was preparing to invade Transylvania. Roumanian patriots often said that they wanted to re-establish old Dacia. Nostradamus predicted that England would be the ally of Dacia and of Poland, which would become a very large kingdom and be an independent buffer State between Russia and Germany and Austria; and that an independent Hungarian kingdom would be created, a great Slavonic kingdom in the South of Germany, a new Dacia to be formed comprising Roumania, Transylvania and part of South-Eastern Hungary; Alsace

Lorraine and all territory on the left bank of the Rhine to go to France. Turkey would disappear, not so much in consequence of being beaten by armies as of having no money.

Count Miyatovich finally described his last séance with Mrs. Harris, which took place on the preceding Thursday (February 4th). After several spirits, including King Alexander, had manifested, the Count heard himself addressed most distinctly in high German. The spirit announced that he was Bismarck and that Moltke was also present. Asked by a Serbian friend of the Count who was also present, "Are we Serbians to get Bosnia and Herzegovina?" Bismarck replied "And Croatia too," and in answer to the Count's question how the war would finish he said, "Badly for Germany, and that is the opinion of Moltke also."

In conclusion Count Miyatovich thanked his audience for their indulgence and kindness and expressed the pleasure which it had given him to recount his experiences that evening. (Applause.)

The Chairman having invited questions:

MISS LITTLEJOHN inquired whether Count Miyatovich had ever found the Emperor's sceptre.

The Count replied that the spirit had given him instructions to aid him in the search, but they were very complicated, and he thought not sufficiently explicit. In the present state of Europe it was practically impossible to institute a search, but when peace was declared, it was possible he would go in quest of the treasure.

In reply to other questions from the audience Count Miyatovich stated that the attitude of the Greek Church differed from that of the Latin Church in regard to Spiritualism. When he was last in Serbia he heard a minister of the Greek Church recommend Spiritualism from the pulpit. The Slavonic race was more favourable to the possession and practice of psychic gifts than other European races; the Serbians were born mystics. He had been astonished on his last visit to those countries at the number of Spiritualist societies which had sprung up in Serbia and Bulgaria.

To a question as to whether the Tsar is a Spiritualist the Count replied:—

I am an old diplomatist and I cannot directly answer your question, but I can only tell you this: everybody in Russia believes that the Tsar is a Spiritualist. (Applause.)

THE CHAIRMAN, referring to the deep interest with which the audience had listened to the address, and to their admiration for and sympathy with the nation to which Count Miyatovich belonged, moved a cordial vote of thanks.

DR. ABRAHAM WALLACE, in seconding the motion, said he considered it a great honour to have been selected for that duty. He had been present at that memorable meeting on March 16th, to which the speaker had referred, although he had not been able to attend the séance which followed. Alluding to Count Miyatovich's book, "Serbia and the Serbians," he said that until the time of its appearance we had known very little about Serbia except as a political factor. In that book the reader found Serbians depicted by a great psychologist. "I recommend you," said Dr. Wallace, "to read that book, and you will find in it the reason why Serbia is such a power to-day. One feature of the book which impressed me very much was the proverbial wisdom—the Serbian proverbs. Some of them are very applicable to-day: 'Victory is won not by shining arms but by brave hearts,' 'He who does not know how to serve does not know how to command.' One proverb, too, is especially applicable at this time: 'It is better to suffer injustice than to commit it.' (Applause.)

In supporting the vote of thanks, Dr. Wallace expressed for himself and those present the hope that Count Miyatovich would come to them again and tell them something of his country and its customs. He felt that they would all unite in affectionate sympathy to the Count's brave countrymen in their fight against that disintegrating Empire, Austria-Hungary. (Applause.)

MR. ERNEST MEADS said that it was his privilege to be present at the séance at which the voices of Bismarck and Moltke were heard, and he could testify that the account of it given by Count Miyatovich was a just and truthful one.

The vote of thanks having been put and carried with great enthusiasm,

COUNT MIYATOVICH said:—

Let me first of all express my heartfelt thanks to Dr. Abraham Wallace for his very sympathetic words about my country, and let me thank you all for the sympathy with which you have greeted every mention of my countrymen. We are proud to be your allies to fight for a cause which Great Britain thought it right to fight, and if there is anything which could increase the heroism of the Serbians it is the approval of the great British nation. (Applause.)

The proceedings then terminated.

#### A STRANGE CASE OF COINCIDENTAL DREAMS.

At a recent meeting of the International Club for Psychical Research—as we learn from a report in the "Weekly Dispatch"—a remarkable story of coincidental dreams was told by Mrs. Camus, the wife of the vicar of St. Aldhelm's, Upper Edmonton. The other principal figure in the narrative besides the narrator is Miss Dorothy Kerin, the young lady whose marvellous, seemingly miraculous recovery in one night from advanced tuberculosis created much sensation some two years ago. Mrs. Camus stated that early on the morning of November 7th she dreamt that she was on a battlefield after an engagement, and saw Dorothy moving about among the wounded, soothing their pain by laying her hand on their wounds. She went and offered her services to Dorothy, who said: "My time here is short, but yours is shorter, for your baby will wake at three o'clock and will need you. Will you look over the field and come back and tell me who are the men who are in greatest pain, and I will lay my hands on them and try to relieve them."

"Then," continued Mrs. Camus, "I went about the field and found several men who seemed to be in more pain than the others. I went back again to Dorothy and indicated where they were. I had only just time to do that when I woke up. My baby was sleeping in the cradle at the side of my bed. He woke up and cried, and that had awakened me. I looked at the clock and saw that it was four o'clock.

"In the morning I told my husband of my dream. He said, 'Of course, it was three o'clock when baby woke.' I said, 'No, it was four o'clock.' As my husband could not quite fit in the time of the clock with other sounds, he looked at his watch and said, 'The clock is exactly an hour fast.' In winding up the clock he had inadvertently put it an hour forward.

"I did not at that time know that Miss Kerin had prayed to be allowed to help, or that she had ever been in the night to help anyone on the battlefield. That very day, however, about mid-day Miss Kerin surprised me by appearing at the vicarage. She said, 'Oh, I have been thinking about you so much. I dreamt about you last night.' I said, 'I was dreaming about you.' But Dorothy said, 'I do not think it was a dream. I was helping the poor wounded men on the battlefield and you were there helping me.' I had not told her the particulars of my dream."

Mrs. Camus said that on another occasion she had followed three German spies in her dream to a little house by the sea where they were using the telephone. A little while afterwards the newspapers showed her that these men had been discovered. She had also dreamt about a motor-car helping the Zeppelins with its lights, before there was any public mention of such a thing. She recognised the car as a Daimler, and her husband had tried to get her to dream again so that she might read the number, but she had not been able to do that.

WE have received the first number of "The Sufi" (6d., from the Sufi Publishing Society, 100D, Addison-road, Kensington), a quarterly magazine described as "devoted to music, literature, philosophy, religion and mysticism," and intended to "act as a medium between the members of the Sufi Order living in all parts of the world and as a revelation to those interested in Sufism." The number is accompanied as a supplement by a beautiful portrait of the Editor, Inayat Khan, and the contents include a report of the lecture on Hindu Music which he delivered at the International Congress of Music held in Paris last year, and brief but striking articles on "What does the Future hold for us?" and "A Mother's Revelation."

## THE TRUE PROBLEM OF PSYCHICAL RESEARCH.

## DR. HYSLOP'S ATTITUDE TOWARDS SPIRITUALISM.

The January number of the "Journal" of the American Society for Psychical Research contains the opening portion of a paper on "Psychic Phenomena and their Explanation," written, by request, by Dr. James H. Hyslop for the abortive Congress of the Occult Sciences which was to have been held in Berlin last October. In the following quotation it will be seen that on the question of the existence of the soul Dr. Hyslop, after stating the arguments *pro* and *con*, sums up on the side of the Spiritualist:—

Now the primary problem of psychic research is whether we have a soul or not. Most persons think it is primarily and only occupied with the question of survival after death. This is not true. It is true that this object appears in the foreground and would apparently be the fundamental one. For personal and practical interests probably it is the first and most important, but not for science and philosophy. The first thing of importance to philosophy is whether a soul exists—and by a soul we mean nothing more and nothing less than some form of energy or subject (if you like) other than the brain which shall be the basis for consciousness as a functional event. Its question is whether a soul is necessary to a causal explanation of consciousness. It is confronted with the materialistic theory which denies this necessity and refers mental phenomena to the organism. Familiarity and experience show that this consciousness is associated with physical organism, and that when the organism perishes consciousness perishes, or, at least, that there is no evidence of its survival beyond this. Agnosticism is at the least its creed; and, where there is no indication whatever of survival, we can hardly expect men to take any account of the alleged survival, save, perhaps, as a maxim of prudence and possibilities, not of assurance. Any interest which wishes to protect a system of conduct looking towards survival must be able to prove that we have a soul. Normal experience has been the basis of this belief in the past, and as long as Cartesian assumptions about the nature of consciousness could be safely assumed, this belief had a tenable foundation. But science, not speculation, came in to serve as the basis of revelation and converted the evidential problem from one of the nature of mental phenomena to their connection. Science could say that we required the evidence of fact, not of *a priori* views about the nature of consciousness, and in so doing it transformed the problem. It insists on applying the method of difference, of isolation—the fundamental criterion in chemistry and physics—for any but familiar causes in the explanation of events. The consequence was that survival became the necessary means for proving that man had a soul—that the materialistic theory was not scientifically true. It was human interest that gave survival its attractions and induced men and women to seek for the solution of their perplexities, not the scientific problem. The existence of the soul could not be proved as long as experience left us in the position in which science in all fields requires us to be in regard to any belief whatever—namely, that when a phenomenon is always associated with a certain set of conditions, and when these conditions disappear the phenomenon disappears, then we remain satisfied that the given conditions are its cause. So with consciousness and the organism. It made no difference that we could not understand how a phenomenon like consciousness could be an effect or function of the physical. The evidence of uniform association was there, and of uniform absence of manifestation—barring supernormal phenomena which were ignored—when dissolution occurred. And these overlay all theories of the nature of consciousness—which are quite consistent with the materialistic view in its evidential aspects—so that the only possible means of overthrowing materialism would be the fact of survival, and this, too, wholly without regard to its personal and ethical interests. Consequently, survival, though it is the primary interest of the individual, is a secondary interest in the scientific problem. It is the means to an end in science, not the end itself—at least, not the end in the refutation of materialism, but rather the means to it.

It is merely because anything transcending the physical as familiarly known can be called the "supernatural" that scientific prejudices seize upon this discredited conception to reproach the hypothesis of a soul and its survival. It is not from any truly scientific spirit that this opposition is conceived, but in the interests of a new dogmatism which has taken the place of the theological system. From the purely scientific point of view no limitation can be assigned to the physical or to anything transcending what we choose to circumscribe by the physical. We are bound to accept facts, no matter whither they lead, and it is only scientific bankruptcy that would lead to the effort to dis-

credit the existence of a soul and its survival by calling names. For true science the "supernatural" makes no difference. It knows well enough that the widening of the "natural" has gone on to such an extent as to include all that antiquity regarded as "supernatural," and it knows that there can either be no distinction between them or that neither one of them has any use. It is a question of facts and what they mean, not whether we can press all facts into any given mould. Only dogmatism will insist on limiting the possibilities of reality and of knowledge.

There are two ways in which we may justify the attempt to vindicate Spiritistic theories. The first is to ask whether what are called physical explanations ever reach the causal stage at all: does not physical science confine itself to nomology and ontology? is it possible to get any true *etiology* or *teleology* in physical science? The second is to show that most of the theories of explanation advanced to discredit the Spiritistic violate the first rule of explanation right in the field of physical science itself.

In the first place, it is clear that teleological categories are excluded from a purely mechanical system, and for no other reason than the fact that consciousness or intelligence is excluded from it in its "natural" state. Matter or the physical, as defined in physics and chemistry, is without any accompaniment of consciousness, and hence the teleological, or final causes, are *per se* excluded from it as an explanation of anything whatever. In the second place, as long as we insist that the essential attribute of matter is inertia, we exclude from it all *etiological* powers whatsoever of the initiative and efficient kind. It is, then, only in the field of free volitions that we find true efficient causes. Inertia excludes the possibility of free initiative and self-initiative, and it excludes the possibility of any change from any given condition of the system. Consequently in a system founded on inertia, as the mechanical system is, no possible causality initiating change or new effects is possible. As long, therefore, as a physical system is based fundamentally on inertia, it cannot admit efficient or initiative causality into its scheme. Consequently both *etiological* and *teleological* categories are excluded from its explanations. It must confine itself to nomological and ontological principles. Laws and types, observation and classification, are all the explanation that such a system demands. It must deny causality of all kinds, precisely as Hume did, and as empirical scientists usually do when they discover the real nature of their work. Witness the theories of John Stuart Mill and Comte.

This position is a vantage ground to which the Spiritualist may return at any time in the controversy with physical science, confident of winning the victory wherever the question of true causality enters into the problem. Nor need he be less confident when he disregards causality altogether. For as long as it is a matter of facts, the Spiritualist can easily win his case. It is the physicist's inconsistent use of causality and the limitation of it to certain physical types that is the only obstacle which the Spiritualist has to meet. He has the facts all on his side, and it is a false conception of unity, of constancy, of similarity that induces the sceptic to introduce into the issue totally irrelevant conceptions.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

A BRAVE man must expect to be tossed, for he is to steer his course in the teeth of fortune, and to work against wind and weather.—SENECA.

TRUTH THE LIGHT.—God is of no sect; is not Lutheran, nor Luther's foe; is not Pagau nor Christian: but, like the atmosphere or ether, pervades, sustains, inspires the mighty All. Woe to mankind, if God were like to man, and could not sympathise with each and all! Error is often but misshapen truth, or misapplied, miscoloured with false tints. All colours, blended, make one spotless white. All truths, when blended, constitute the Truth. Falses are fractions of some shattered truth, that recombine to justify themselves. All unities are multiplicities, and multiplicities form unities. Truth has been severed into many sects. Their combination constitutes the Church. Sects are the rainbow: Truth the light.—LUCIEN.

## REST FOR THE WORLD-WEARY.

[The following article appeared in *LIGHT* rather more than a year ago. It gave so much pleasure then that we yield to the desire of readers that it shall be reprinted.]

What a profound significance there is in these words—"There the weary are at rest!"—not only the physically weary, but the sin-weary; the poor burdened soul that was "pressed down by the corruptible body"; the baffled, misled mind, "weighed down by the earthly tabernacle"; the spirit that only needed kind Death to make it saved and free. And so, in that day of the Lord, when we all go home, we may all prove—even the sin-stained may prove—that it is a gain to die. Then shall we all be "born again," in a higher sense even than Jesus meant; for then will the dust and scars and fetters of the body fall away, and the spirit be put in full possession of itself.

But, even in those exceptional cases when physical does not result in spiritual evil, it is still almost inevitable that spiritual weariness will result, and that, at times, the light of life will wane, and leave but a failing faith and a halting hope. For say what we will, it is hard to believe all along in a good Father, when all along the poor body is worn, and the struggling mind is harassed with pain. Or, if the brave and confiding soul does hold by its faith, none the less does it become weary in the struggle. For this weariness also, rest is reserved—the rest not of unconsciousness, but of emancipation—the rest of the clear shining of the Father's face—the rest which comes with explanations, with satisfactions, with content—with life's battle fought and won.

So then, let us all say—

On that wonderful day  
When I am still on the bed,  
Smile thro' your weeping and say:  
He is gone by the upland way!—  
Do not say I am dead.  
Say I am freed from the fires  
Heated seven times red—  
From the heart that vainly aspires,  
From the hunger of blind desires;  
Do not say I am dead.  
Say: 'Tis the dying is past!  
Say: He is living at last!  
Do not say I am dead.

But it here becomes us to emphasize what I just now indicated—that the "rest" of which we speak is not inaction, but only emancipation. The rest of our Father's home is not the rest of indolence, much less of selfishness. We want no heavenly fairy-land, no silent scene of mere repose. We want no mental desolation, no spiritual sloth. We want no cessation from exertion but a condition of being that shall bring us no need of cessation; and a world where, with increased activity, the toil-worn body shall be unknown; where work shall not cease, but only cease to be wearisome, and where unceasing employment shall be unbroken delight.

And now, let these three thoughts remain with us:—

Departure into the unseen makes no change in those who go, except in their advancement. We shall see again the "old familiar faces."

God does not send strange flowers every year.  
When the Spring winds blow o'er the pleasant places,  
The same dear things lift up the same fair faces.  
The violet is here.

It all comes back—the odour, grace, and hue;  
Each sweet relation of its life repeated:  
No blank is left; no looking-for is cheated;  
It is the thing we knew.

So, after the death-winter it must be.  
God will not put strange signs in the heavenly places;  
The old love shall look out from the old faces.

Departure into the unseen is essentially a happy thing—a very natural and beautiful thing. Death is as beautiful as life—dying as natural as being born: and, if we were very wise, we should know that it is advancement and a gain to die.

Departure into the unseen is not departure into solitude, but to the oldest and to the greatest number of friends. We are going, not to be amazed, not to try a lonely experiment in a strange land, but to enter a fuller life. We are going home.

J. P. H.

## THE VISION OF GENERAL NOGI.

A Washington correspondent sends us a cutting from a newspaper containing some pathetic stories of the late General Nogi, the hero of Port Arthur, quoted from the "Japan Magazine." They are all extremely touching examples of self-devotion, and we extract the following by reason of its psychological interest:—

General Nogi had but two sons, and both fell in battle. In order to save one of his sons for him, Prince Fushimi had the younger one appointed head of the garrison division, a position less risky, but the young man caught on to the idea of the change and expressed his disapproval of it to his father.

Afterward, when Lieut.-General Matsumura succeeded to the command of the first division, General Nogi informed him that his son was too young for so important a position as head of the garrison, and would like to be restored to his former place.

Young Nogi was once more happy when he found himself permitted to go to the front. On the 25th of October, at the foot of 203-Metre Hill, the young officer fell mortally wounded. The officers hesitated to report the fact directly to General Nogi. After much reluctance and discussion, Staff Officer Izu was selected to break the sad news to the father.

When the officer was admitted to the room of General Nogi he found the great man bent over a map with a small lamp beside him. At that moment, as the General afterward averred, as he lifted his eyes he saw his son standing beside him.

Addressing his son, he inquired why he had come. The young man replied that the general attack was about to begin, and that as the father would not be able to come to see his son, the son had come to see his father. The father replied that on the field of battle no partiality could be shown, not even by father to son; so he ordered the young man back to his position at once.

Just at that moment Staff Officer Izu entered the room on the other side. "I am Izu," said the officer. "I thought I heard you order me to return to my position at once, but before obeying the order I have a report to make to you, sir."

General Nogi explained that he had just been speaking to his son as the officer entered, and that was what he meant by telling him to go back to his position.

Izu was dumbfounded, but he knew that the spirit of the fallen son had preceded him to see the stricken father. Then the officer informed General Nogi that his son had fallen by a bullet at 203-Metre Hill.

## BUDDHIST PSYCHOLOGY.

Mrs. C. A. F. Rhys Davids is one of the ever-increasing band of women who are experts in intellectual matters, and of whom Mme. Curie, with her revolutionary discovery of radium, is the best known. Mrs. Rhys Davids is "the most competent student of Indian philosophy in the West," and in "Buddhist Psychology" (Bell, 2s. 6d. net) shows herself master of her subject, so far as that is possible when so much material is still unavailable. If she betrays her sex at all it is in a dislike of dates! But no book on psychology is light reading, and the difficulty is in this case increased by the native words peppered freely over its pages. The student (if such there be) who wishes to know the difference between *pacchavakkhati* and *patisanakkhati* will find his answer here.

Buddhist Psychology is a science that arose before the days of science, and yet it is truly scientific. It is older than the foundations of Western Psychology (which begins with Aristotle), and has its roots in still more remote times. If less complete and less rigorously logical than our system, that is no more than might have been expected. But the work of "these profound analyses of the nature of Mind" has contributed to it in the past and will in all probability do so again, when it receives that attention which has so far been denied it. Though it dates from the time of the Buddha (five centuries before Christ) and some at least of the teaching is ascribed to him, it is the growth of hundreds of years and still flourishes in Further India. Like all Psychology until to-day, it is mixed up with Pailosophy and Ethics. Naturally it owes nothing to any knowledge of etheric waves or of the microscopic anatomy of the brain and sense organs. In fact no account whatever is taken of the brain; if any physical basis of mind is referred to it is always the heart. The objective reality of the physical is not doubted; there is no hypothesis of an illusory Idealist world.

Some special points may be noted. Mind is a series of flashes of consciousness, connected but distinct; there is no Soul or Ego to unify the series (the Soul is considered to be a popular delusion); at death Mind ceases, but the last flicker may begin a new series in some embryo just wakening to life. This is the doctrine of Reincarnation. "Buddhism has always held that by sedulous practice consciousness might be temporarily transferred into the consciousness experienced in less materialised worlds." Knowledge of other spheres, therefore, is gained by experience, and Mind is divided into four phases for functioning on the different planes, from infra-human to celestial. Denizens from the remoter spheres become visible by materialisation. In a certain induced state occult faculties come into play—distant (or spiritual) voices are heard, thoughts are read, former lives remembered, the "double" evoked, movement becomes possible against gravity or through matter. Much of this has a familiar air, though it is not, perhaps, strictly speaking, Psychology.

N. G. S.

### SIDELIGHTS.

Mrs. Annie Brittain gave excellent clairvoyant descriptions at the rooms of the Alliance on Tuesday, the 16th inst., this having been her first appearance there.

An International New Thought Congress is to be held at San Francisco from August 30th to September 5th. It will be held under the auspices of the International New Thought Alliance, and in connection with the Panama-Pacific Exposition.

"M. L. C." writes: Can any of your readers furnish me with information as to where I can find particulars of the cure of warts by charms or mental healing? I am interested in the subject and should like to hear of any literature on the question, and also if any of the present-day healers undertake to remove warts by charms, incantations or other forms of suggestion.

Mr. W. Basham, the secretary of the London Spiritual Mission (13n, Pembroke-place, W.), calls our attention to the fact that the Mission have shifted their week-evening service from Thursday to Wednesday in order not to clash with the meetings of the Alliance Psychic Class. We much appreciate our friends' thoughtfulness and wish them increased success in their work.

A correspondent points out that it was "J. B." of the "Christian World," who found that February was "specially the soul's month." One catches something of an elusive poetry in the spirit of the month. But the pervading atmosphere of damp suggests the inquiry whether it is the month of the soul because, as Heraclitus put it, the soul always desires to be wet!

Some friend has kindly sent us copies of the "Gloucester Journal" containing two long articles by Mr. Arthur Meeze on "Prussic Acid as a Peace Poison." They are respectively entitled "The Bane" and "The Antidote." In the former Mr. Meeze points out that there is no room for illusion; we are facing and combating a murderously aggressive ideal. Reviewing the history of the German nation he concludes that the origin of the evil is not in the teaching of Clausewitz, Treitschke, Nietzsche, Bernhardt, and other "spell-weavers," but has its roots in racial attributes. As opposed to the bane, which has been "aptly described as a policy of Faith, Hope and Hate," Mr. Meeze substitutes the antidote of Faith, Hope and Love, and argues against what has been shown to be a false interpretation of the Darwinian doctrine of the survival of the fittest.

That wide-awake and original New Thought magazine, "The Nautilus," published at Holyoke, Mass., U.S.A., continues to maintain its high level. In the February number we find thoughtful articles on "Bergson's Philosophy: Time and Consciousness," by Dr. Horatio W. Dresser, and "How to Perform Miracles through the Creative Power of Thought," by Edward B. Warman, besides many other features of interest. The editor, Elizabeth Towne, makes the daring prediction that in time to come every man and every woman and even every child will earn their own living by devoting two or three hours to physical labour every day, dividing the rest of the day between self-education and the development and expression of their own ideas "for the pure joy of doing it—not for pay, but for love of doing." We fear this will not be in our time.

"When the War will End" is the title of a pamphlet by Alan Leo. It is, of course, an astrological forecast, and is notable for its definiteness and detail. Here is an example: "During April Britain's star is culminating with glorious brilliancy, and from the new moon of April 14th onward the Allies will score victory after victory." The pamphlet is to be obtained of the Newspaper Publicity Co., 61, Fleet-street, E.C., price 1½d., post free.

In the case of a girl at Willesden who was charged with being beyond the control of her parents, it was stated that hypnotism had been tried by medical men, but had not been very successful. The magistrate remarked that it was "strange treatment," but a medical man writing in a daily paper remarks: "This case is simply one of the many proofs which can be found everywhere that hypnotism is no longer looked upon by the profession simply as 'quackery.' On the contrary, it is now recognised as a valuable means of treatment in an ever-increasing number of cases."

### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

#### The Nemesis of Materialism.

SIR,—Perhaps the following warning of the Spirit, given through Mrs. Cora L. V. Tappan, in London, January 25th, 1874, may be of interest at the present time when, owing to the crass and stupid materialism of a powerful nation, the world is submerged by a cataclysm which, we may believe, will surely "sweep away the rankness and corruption of ages":—

"But you do not receive the voice of truth if you do not, and will not, receive the spirit. If, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, burst forth far and near, and behold you shall hear and feel its breath; for it will not continue silent long. That spirit, that voice, has long been hushed; but it will not ever be so. Even as a mountain stream, when clogged, will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages.

"Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption, for the spirit only waits, asking with soft voice and pleading accents that it may come in.

"But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful," &c.—Yours, &c.,

B. M. GODSAL.

Box 943, San Diego, California.

January 29th, 1915.

#### Life After Death.

SIR,—Does Mr. E. Kay Robinson claim to speak for any considerable number of religious thinkers and believers, either orthodox Churchmen or otherwise? If he does, there will be neither temporising nor compromising on the part of earnest and stalwart Spiritualists, who in addition to personal experience have investigated as thoroughly and as comprehensively as any of the scientists for a lifetime. I may add that their conclusions, owing to a better knowledge of the mental and spiritual conditions required for successful investigation, contain a larger percentage of truth than the published records of any scientific body. So that, whilst we are grateful to Sir Oliver Lodge and other scientists for their valuable assistance in our search for truth, we are not in any sense dependent upon them. After telling us in a previous letter that he had investigated under better conditions than Sir Oliver Lodge, Mr. Robinson, whilst ignoring my request for evidence in support of such statements, now appears to be basing all his arguments upon what Sir Oliver Lodge said on the subject of secondary or divided personalities. But whilst Sir Oliver Lodge has positively stated that the survival of personality has been scientifically proved, he has never put forward the theory of divided personality as anything more than a belief or speculative thought. Dr. Hyslop places the idea amongst unproved and convenient "explanations" and says it is simply used to get rid of something else we don't like, or which it is respectable not to believe. Does that cap fit Mr. E. Kay

Robinson? I do not think the "divided personality" theory will ever be proved. Even in the celebrated "Beauchamp Case" Dr. Morton Prince thought they were merely dealing with a "disassociated group of co-conscious states" and "Sally," who practically dominated the group and everybody else when she was in possession, insisted that she was "a spirit." In fact, when the laws and conditions which regulate spirit control and hypnosis are better understood, the divided personality theory will, like many others, be thrown upon the dust heap of science. Now let us look a little closer at this compound of orthodox Christianity and Buddhism, this dreamy heaven of eternal inactivity which Mr. Robinson prefers to a substantial existence of usefulness, progress, and advancement in knowledge. How it reminds me of a couplet which appeared in *LIGHT* some time ago as quoted by the Rev. C. F. Aked in a sermon at Liverpool. It was an epitaph, he said, left by a tired housemaid:—

"Don't weep for me now, don't weep for me never,  
I'm going to do nothing for ever and ever."

Is that Mr. Robinson's ideal of future happiness? I need not say it was unsparingly condemned by Mr. Aked, who said, amongst other sound Spiritualist ideas, that "we were entitled to regard the future life as the natural and logical continuation of the life we are living here, and to anticipate that we shall have better and higher work to do over there because of faithful service here." Mr. Robinson's remark about "useless and trivial personalities" when applied to the whole human race is grossly unjust and untrue. He is only entitled to judge of those with whom he is well acquainted. If quotations from Scripture could establish the truth of anything, Spiritualism would by this time be the universal religion; but they are not evidence, and we don't need them, although Mr. Robinson, like many others, interprets them to suit his own argument. That every human being has a spiritual body or counterpart of the physical body has been proved by a mass of evidence and testimony which only those who are wilfully blind and theologically prejudiced can ignore. The survival of personality is, therefore, consistent with science, reason, and all that is called evolution.—Yours, &c.,

W. CHRIMES.

Marple.

February 16th, 1915.

SIR,—On page 96 of "A Wanderer in Spirit Lands" is the following important communication:—

"In the spirit world . . . there are an infinite number of different schools of thought, all containing the great fundamental eternal truths of Nature, but each differing in many minor details, and also as to how these great truths should be applied for the advancement of the soul; they likewise differ as to how their respective theories will work out, and the conclusions to be drawn from the undoubted knowledge they possess, when it is applied to subjects upon which they have no certain knowledge, and which are still with them, as with those on earth, the subject of speculation, theory, and discussion.

"It is a mistake to suppose that in the spirit world of our planet there is any absolute knowledge which can explain all the great mysteries of Creation, the why and the wherefore of our being, the existence of so much evil mixed with the good, or the nature of the soul when it comes from God. . . . The waves of truth are continually flowing from the great thought centres of the universe, and are transmitted to earth through chains of spirit intelligences; but each spirit can only transmit such portions of truth as his development has enabled him to understand, and each mortal can only receive as much knowledge as his intellectual faculties are able to assimilate and comprehend."

Speculations may act as a mental gymnastic, but it would seem that we must all "await the development of our souls" before some truths can be even approximately apprehended by us. In the meantime, and in the words of Paul, we must "Press on if so be that we may apprehend," &c.—Yours, &c.,

F. V. H.

SIR,—I notice that in your issue of February 20th none of your correspondents yet answers my question; only "W.B.P." asks another. In case he needs the information for the purpose of reply, I hasten to answer. His question is: "Would Mr. Robinson please tell us whether he regards spirits in the body now as integral parts of the Great Spirit?" The answer is "Yes." In my published leaflets on "The Meaning of Life" I have repeatedly illustrated the fact that the force of life is all one spirit and that at death we shall each get rid of our imperfect bodily individuality and shall cease to appear to be separated from one another by barriers of matter.—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

## SOCIETY WORK ON SUNDAY, FEB. 21st, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—Mr. Horace Leaf gave a deeply interesting address entitled "Spiritualism in Relation to Religion and Science," followed by successful clairvoyant descriptions. Mr. W. T. Cooper presided. Mr. George Weedon kindly sang a solo.—*77, New Oxford-street, W.C.*—On the 15th inst. Mrs. Neville gave many fully recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Mr. Percy Beard delivered trance addresses; vocal solos at each service. For next week's services see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave interesting and inspiring inspirational addresses, her evening subject being "The Life after Death." For next Sunday see advertisement on front page.

**KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Mary Davies gave an inspiring address on "Prayer" and good descriptions. Sunday next, at 7, Mr. F. Miles, address on "Does Death End All?" followed by healing.—M. W.

**WIMBLEDON.**—**BROADWAY PLACE (NEAR STATION).**—Address and recognised clairvoyant descriptions by Miss Morse. Sunday next, Mrs. Miles Ord, address and clairvoyance. Wednesday, March 3rd, Mr. Lonsdale, on "Spiritual Healing."

**HACKNEY.**—240A, *AMHURST-ROAD, N.E.*—Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mr. and Mrs. W. F. Smith. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.15, members only.—N. R.

**BRIXTON.**—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Maunday gave an address on "Through the Mists," followed by excellent descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. March 7th, at 11.15 and 7, Mrs. Harvey, of Southampton. Circles as usual.—H. W. N.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, good circle conducted by the members; evening, splendid inspirational address by Mr. W. E. Long. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address on "What Happened to the Body of Jesus?"

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Mr. George Prior's beautiful address on "Darkness and Light" was much appreciated. Miss Johnson sang a solo. Sunday next, 11 a.m., service and circle; 7 p.m., Miss Florence Morse, address and clairvoyance. Thursday 8.15 p.m., circle for members only.—B.

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. W. H. Evans (Merthyr Tydvil), addresses. Tuesday, 3 p.m., private interviews; public circle at 8 p.m., and on Wednesday at 3.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Neville gave addresses and clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. G. C. Curry, address and clairvoyance. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Lyceum Anniversary. Morning, address by Mr. Godfrey Levy; evening, distribution of medals and prizes; addresses by members various Lyceums. Sunday next, 11.30 a.m. and 7 p.m., Mr. A. V. Peters, address and clairvoyance; silver collection. March 4th, at 8.15, Mr. G. Levy. 7th, at 7, Mrs. M. E. Orlowski.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, circle conducted by Mr. Ashley; evening, interesting address by Mr. Alcock Rush on "Spiritualism." To-day (Saturday, 27th), at 7.30 p.m., Dance Social. Tickets 6d. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. G. R. Symons, address. Thursday, at 8.15 p.m., Mr. H. Wright, clairvoyance.—P. S.

**WOOLWICH AND PLUMSTEAD.**—Afternoon, Lyceum; evening, address by Mrs. Cannock on "Aims and Purposes of Spiritualism." Large after-circle. 17th, address by Mr. Moores; psychometry by Mrs. Danvers. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. H. Boddington, address; 8.30, public circle. Wednesday, March 3rd, Miss Burton, address.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Morning, discussion of Mr. Connor's paper on "Spirit Evolution"; afternoon, Lyceum, eight new members, Mr. Tase conducted; evening, address on "Spirit Communion" and well-recognised clairvoyant descriptions by Miss Woodhouse. 17th and 18th, address and clairvoyant descriptions by Mrs. Hayward and Mrs. Harrad respectively. Sunday next, 11.30 a.m., "Spirit Evolution" (continued); 3 p.m., Lyceum; 7, Madame Beaumont. March 4th, Miss Violet Burton. 7th, Mrs. Mary Davies. 11th, Mrs. Neville.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address on "The Evolution of the Soul," followed by clairvoyance. Miss Heythorne sang a solo. Sunday next, at 11.15 and 7, Mrs. Harvey, of Southampton; also Monday at 3 and 8. Friday, at 8, public meeting. March 7th, Mrs. Maunder.—F. K.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "Psychic Force in Man" and "He was a Burning and Shining Light," and also gave many spirit messages and answered questions. Week-night services well attended. Sunday next, at 11 a.m. and 6.30 p.m., public services; also Wednesday, 3 and 7.30. Monday and Friday, at 8, public circles. Monday, at 6, healing and address on health (free).—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Some Problems in Psychometry"; evening, Mrs. S. Podmore gave an address on "The Need of a Spiritual Religion" and descriptions. 17th, Mrs. Alice Jamrach gave an address on "If a man die shall he live again?" and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Materialisations"; 3 p.m., Lyceum; 7, Mrs. Alice de Beaurepaire. Wednesday, 8.15, Mrs. C. Pulham. March 7th, 11.15 and 7, Mrs. Place-Veary.—J. F.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. G. T. Winn on "Right Reason."—N. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley. Trance address by Mr. Lethbridge. Clairvoyant descriptions by Mrs. Summers. Large after-circle.

TORQUAY.—Trance address by Mrs. Thistleton on "Progression and Priestcraft," followed by recognised clairvoyant descriptions and messages. 18th, a public service was held.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Messrs. Hiscock and Mundy, also descriptions. 18th, address by Mr. H. Hiscock, descriptions by Mr. H. Mundy.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, public circle; afternoon, meeting of Lyceum; evening, address by Mr. W. Bottomley. Other usual meetings.—W. G.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEAST.—Mr. Thomson Nevin spoke on "A New Way" and "The Inspiration of Men," also gave clairvoyant descriptions.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Delafield. Address by Mrs. Gale, clairvoyant descriptions by Mrs. Short. Soloist, Mrs. Easterbrook.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Amelia A. Barton gave addresses on "What we Sow we Reap" and "Lenten Customs," followed by psychic readings, in which she was assisted by Sapper Reynolds and Private Eyres.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Geo. Jepp, "Sub-conscious Mind" and "Spiritualism and the Science of Peace." 18th, Mrs. Podmore, address and clairvoyance.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Surgeon Lieut. George L. Ranking, R.N., addresses—morning subject, "The Elixir of Life"; evening, "The Romance of War," both highly appreciated.—H. A. N.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Habgood spoke on "The Dread of Physical Death" and "Christianity before Christ." Mr. Rundle gave successful clairvoyant descriptions.—C. A. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Harvey, of Southampton, delivered an address on "What Spiritualism really is." Clairvoyant descriptions most successful. Record attendance.—H. C.

PAIGNTON.—LOWER MASONIC HALL.—Mr. Stephenson, of the Royal Army Medical Corps, gave an address and clairvoyant descriptions to a large audience, many of his comrades being present.—W. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington gave excellent addresses and clairvoyant descriptions of spirit people. 17th, Mr. Harry Yelf gave a well-reasoned paper, and Miss Beaty Fletcher recognised clairvoyant readings. 22nd, Mrs. Boddington gave a series of clairvoyant descriptions, messages, &c.—J. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Spiritualism, a Science, Philosophy and Religion," and also well-recognised descriptions by Mrs. Alice Jamrach. 15th, address and psychometry by Mrs. Lund. 17th, address on "Mediumship," and clairvoyance by Mrs. Neville. 20th, very successful and largely attended dance in the hall over Public Library, Romford-road. Thanks are due to the following artistes: Miss Muriel Bell, Miss Stephens, and Mr. Watson (songs); Miss Thompson (recitations and musical sketches); Miss Neta Holland (ventriloquism); Miss Hubbard officiated at the piano. At the close a hearty vote of thanks was accorded to the president, Mrs. Alice Jamrach, who acted as M.C.—E. M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONG-ROADS.—Morning, healing service conducted by Mr. George Tilby; afternoon, Lyceum; evening, Mr. R. Boddington spoke on "Why I am a Spiritualist," citing many interesting experiences and events of a most convincing character.—A. H. S.

BELFAST ASSOCIATION OF SPIRITUALISTS.—A very fine series of meetings conducted by Mrs. Place Veary was concluded on Sunday last. They were remarkable in point of the attendances considering the exceptionally inclement weather then prevailing. Our new hall on the last night was packed. Mrs. Veary's clairvoyance and psychometry were very convincing and some of the tests given were recognised and proved in a way that was truly wonderful.—V. J. P. S.

THE LITTLE ILFORD SOCIETY OF CHRISTIAN SPIRITUALISTS, MANOR PARK, held its annual general meeting on Tuesday, February 16th. The report showed a great improvement in the financial position of the society, there being a substantial balance in the bank. The membership has also increased, and altogether the past year has proved a very successful one. The following officers were unanimously re-elected: President, Mrs. Alice Jamrach; vice-presidents, Mr. Watson and Mr. Stephens; treasurer, Mrs. L. Lund; secretary, Mrs. Elith Marriott; stewards, Mr. Marriott and Mr. Catchpole; conductor of healing services, Mr. Lund. Mr. Simmons was elected Lyceum conductor; Mr. S. Radford, assistant conductor, and Miss D. Parker, Lyceum secretary. The following were elected to serve on committee: Mesdames Catchpole, Vandenberg, Tutt, Radford, Self, Swan, Robertson and Hodges, and Messrs. Lund, Saunders and Warker.

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